Evangelical Christendom,

AND THE

NEWS OF THE CHURCHES.

THE MONTH.

Ecclesiastical thunders have once more been fulminated from the Vatican. The "faithful" throughout Christendom are again exhorted to "mark, learn, and inwardly digest" the contents of another Encyclical Epistle. Of this characteristic effusion, we may safely say that it equals any that have preceded it in the arrogance of its assumptions, the intolerance of its spirit, and the bitterness of its invectives. The "Holy Father" is, speaking generally, out of temper with all the world, but especially, as is natural, with Geneva, Italy, and Prussia. He bewails alike the loss of his temporal power and the resistance now offered, in so many parts of Europe, to the exercise of his spiritual sway. He violently denounces the conduct of the Genevan authorities in reference to Monsignor Mermillod, and, as regards the oath now imposed by the Government upon the Romish clergy, declares it to be sacrilegious and unlawful, and consequently null and void. The laws, moreover, recently enacted respecting the election and discharge of parish priests, in five of those cantons which constitute the diocese of Bâle, are pronounced to be subversive of the divine constitution and administration of the Church. It is, however, on the "Old Catholic" movement and the policy of the Government of Prussia that the Pope pours out the full torrent of his wrath. The Prussian authorities are charged with aiming at nothing less than the absolute suppression or extinction of the Church, inasmuch as their new legislation "reaches to the point of rendering its life impossible." The letter of the Emperor is referred to "with sorrow," as containing unjust, cruel, and unlooked-for charges against the Romish bishops and their clergy; whilst the Old Catholics are stigmatized as unhappy sons of perdition, impious, iniquitous, and impudent! Bishop Reinkens, especially, is a "notorious apostate from the faith;" his appointment is unlawful, and his recognition by the Emperor of Germany is a crime at once astounding and incredible. Against all these heretics the greater anathemas are freely and vehemently hurled. The whole tone of this vituperative document indicates that the Pontiff regards the Old Catholic movement as especially dangerous to his usurped and unscriptural authority. If Europe is thus heretical and turbulent, things, according to the Pope, are not much better on the American continent. There, we are told, certain states are so hostile to the Catholic religion as to be in open warfare with the Church and with the indisputable rights of the Holy See. To the foes of priestly usurpation and the friends of Bible truth—to those who love the simple Gospel of the only Saviour, and abhor that system of slavish superstition and debasement which Rome would give us in its stead, these lamentations of the Pontiff cannot but afford ground for confidence and hope. The Papacy has already been shorn of its temporal authority, and the signs of the times seem to indicate that the spiritual power which for many ages it has wielded over millions is, abroad at least, rapidly decaying, and may, at no very distant period, totter to its fall.

"Coming events cast their shadows before." The stormy debates which, in the Prussian Parliament, have even now begun, do but surely indicate and presage the full force and fury of the rapidly approaching conflict. The Ultramontanes have already introduced three successive motions, each of which has been defeated. One of these was a simple resolution to the effect that, as Prussia would not be prosperous or happy until she renounced her present policy in relation to the [Romish] Church, his Majesty should be entreated to reverse it. Another, more definite in character, demanded the repeal of all the new Church laws. Both practically amounted to a vote of want of confidence in the Ministers, and both were thrown out by means of orders of the day. A still more portentous token of the coming tempest is the new oath which the Government have determined to exact from the bishops, and without which none will be recognized by the State, or confirmed in the possession of their sees. This oath is simple enough, requiring only from these prelates an absolute and implicit obedience to the laws of the State wherein they live. It is the same that was cheerfully taken by Bishop Reinkens. But this obedience is what the Ultramontane bishops are not prepared to render, and many of the sees will doubtless soon be without episcopal control. The King has also given his consent to the introduction of a bill for the compulsory registration of births, deaths, and marriages by State functionaries—a measure which strikes at the root of all clerical authority. Everything, in short, betokens the most tumultuous session of the Prussian Parliament that has ever yet been known.

That Englishmen should feel sympathy with the people of Germany in the critical conflict they are now waging with the Papal power, is obviously natural. The questions at issue between the Pontiff and the Prussian Government involve the fundamental rights and duties of a nation, and not less the first principles of civil and religious freedom—ever dear to Protestant and British hearts. That Earl Russell, the life-long champion of these principles, should consent to preside over a meeting to express sympathy with the Prussian people and their Sovereign, can, therefore, afford no just occasion for surprise. Yet some who remember the prominent part played by him in redressing the grievances and removing the civil disabilities of Romanists, seem to think it strange; forgetting that it was no sympathy with Rome which then induced his lordship's advocacy of Roman Catholic emancipation, but that very love of liberty and equal rights for all which Rome hates, and, wherever she gains ascendancy, spares no effort to destroy. In a recent correspondence with Sir George Bowyer, Earl Russell asserts his belief that the time has come when the Romish Church, disclaiming equality, will be satisfied with nothing short of absolute dominion. To that claim his lordship, as might be expected, refuses to submit. It is, of course, obvious that, in proportion as Ultramontane pretensions are asserted, and the despotic objects of the Papacy made more clear, the opposition of Liberal politicians to its projects, here no less than on the Continent, will become more uncompromising and intense.

A disruption has taken place in the Established Church of Neuchâtel, singularly similar, both in its causes and results, to that which, thirty years ago, rent in twain the Kirk of Scotland, and originated the Free Church. The appointment of their pastors, until lately, rested with the Church itself, which in doctrine was mainly Evangelical; but the cantonal authorities stepped in, and introduced a law whereby this right of appointment was transferred to the Government—the Church, in other words, being thus over-ridden by the State. Protest was in vain; and this measure,

in September last, was confirmed by the Federal authorities of Switzerland. The avowed object of this unexpected change in the constitution of the Church is to "change the spirit" of the clergy—in short, to allow more scope amongst them for rationalistic and worldly influences; and it has produced not only a profound sensation, but has led to the secession of about half the clergy from the Church. Those who have thus left her pale consider that, by remaining, they would have compromised their consciences, in tacitly accepting for their Church an unchristian constitution. Those ministers who remain contend that, so long as they are allowed freely to occupy their pulpits, and to preach what they themselves believe, they cannot and ought not to forsake their flocks. Both sides, no doubt, are conscientious. The position is one of great difficulty, and the whole circumstances afford a fresh illustration of the injury sustained by churches when placed in subjection to a worldly power.

The condemnation of Marshal Bazaine was the only possible solution to the question propounded to his judges. The surrender of so vast an army as that which laid down its arms at Metz, with munitions of war to an extent so unparalleled, however justifiable on the score of humanity, was without excuse on military grounds. Had the judges found that the Marshal had done all that was required of him by duty and by honour, a precedent would have been established, fatal not only to the military prestige and reputation of France, but to her very existence as a martial power. A court of generals, therefore, could do no other than condemn Bazaine; and the sentence pronounced, however seemingly severe, was one for which his judges were in no way responsible, being prescribed by inexorable law. From the verdict given the Court had no escape; but the recommendation to mercy, signed by all the judges, no doubt represents more truly their personal opinion. The Marshal, as they state, "received the command of the Army of the Rhine under unfortunate circumstances," and "every time that he appeared in the field of battle he was equal to himself." It was therefore clear that, though the sentence was inevitable, no necessity of the case required either the death or the public degradation of the Marshal, and the President of the Republic has done well and wisely by his ready compliance with the unanimous recommendation of the Court.

The Virginius and its surviving crew have been given up, as required, to the Government of the United States; and the Cuban difficulty, therefore, no longer menaces the Government of Spain. It is stated, however, that the authorities at Madrid have obtained proof that this steamer, although manned chiefly by Americans, was not an American vessel, and had no right, therefore, to the colours under which she sailed. Whatever may be the truth of this report, it is matter for congratulation that this perilous affair has at length been peacefully arranged. The home difficulties of the Spanish Government continue much the same. The siege of Carthagena is still pressed, but the insurgents show no disposition to surrender, and there seems every probability of a protracted and wearisome defence. The accounts of the warfare with the Carlists in the North are, as usual, conflicting in their nature, but the Government forces have regained possession of Tolosa, whilst Berga has been taken by the Carlists.

Uncertainty and suspense still hang over the issues of our campaign upon the Gold Coast. No decisive action has as yet occurred, and no signs of concession have been made by his Majesty of Ashantee. It is, however, affirmed that, immediately

after Christmas, Sir Garnet Wolseley and Commander Glover will co-operate in a march upon Coomassie. Reinforcements from home, it appears, were anxiously expected, and disease, to a considerable extent, had broken out amongst the Europeans. One report spread by the natives represented that the King of Ashantee was dead; and another, that he was advancing towards the Prah, with a force of 60,000 men. Hopes were still entertained by some that the war might, after all, be terminated without a lengthened expedition into the interior. That peace may be speedily secured, that further bloodshed may be spared, and the friendly native tribes effectually protected from cruelty and outrage, must be the ardent desire, not of the Christian philanthropist alone, but of every lover of civilization and humanity.

The Protestants of Spain have sustained a severe, and, humanly speaking, an irreparable loss in the sudden death of Antonio Carrasco. Distinguished alike by his piety and genius, occupying the foremost position in the Evangelical Church of the Peninsula, and himself the leading preacher in Madrid, he was perhaps best known in the other countries of Europe by the persecutions which, in early life, he suffered for the Gospel's sake. A native of Malaga, and called, at the age of eighteen, to the knowledge of the truth, he boldly entered on the career of an evangelist, and testified fearlessly both for the Gospel and against the corruptions of the Church of Rome. Imprisoned for two years for diffusing heresy, he was afterwards condemned, together with Matamoros and others, to nine years' penal servitude. But the sympathies of the friends of religious freedom in this country were stirred on behalf of these sufferers for conscience' sake; vigorous remonstrances were made to the Spanish Government, and the sentences were commuted to perpetual banishment from Spain. The young evangelist then betook himself to Geneva, where, by a careful course of theological training, he was prepared more fully for the preaching of the Word. When the Revolution of 1868 occurred, he and his companions returned to Spain, and, full of hope, commenced meetings for prayer and the exposition of the Gospel. By their exertions, religious liberty for Protestants was secured by law, a church was formed, a place of worship built, and a missionary enterprise originated. Carrasco was the author of the spirited appeals to their fellow-countrymen, in justification of their conduct, which were issued by the Spanish Protestants. His labours were indeed abundant. His own congregation was large, he presided over the Synod of the Churches, he prepared and revised religious tracts, and delivered able discourses in public to immense audiences. Last year he attended the Conference of the Evangelical Alliance at New York, and, with Professor Pronier, after the close of the Conference, remained a few weeks, in order to increase the interest of American Christians in the evangelization of Europe. Professor Pronier was himself a man of learning, piety, and judgment, who had ably filled the chair of Systematic Theology at Geneva, and was much respected and beloved in private life. The two friends at length sailed for Europe in the Ville du Havre, which, on the 22nd of November, after only twelve minutes' notice of danger, went down in the Atlantic; thus terminating, by a sudden catastrophe, two most honourable and useful lives, devoted wholly to the glory of God and the promotion of the highest interests of men.

A painful sense of responsibility must needs weigh heavily on the Indian Government in reference to the apprehended famine in Bengal. For some months the certainty of coming want has thrown a dark shadow over every prospect of the future. Notwithstanding all that forethought and humanity may effect to meet

the emergency and palliate the suffering, there is no doubt that the approaching dearth will tax to the uttermost both the resources of the State and the administrative power of its rulers. It is satisfactory, however, to find that every possible preparation is being made for the expected scarcity; that grain is being largely stored, and that extensive irrigation works are in process of completion. Hope, too, is strengthened by the fact that rain has recently fallen at Calcutta. Should this continue, as at this season is not improbable, the famine will be greatly mitigated. Lord Northbrook informs the Home Government that no relief operations have, as yet, commenced or been required, and that the zeal and energy of the Government officials, of every grade, is all that the most earnest could desire. It will be well if the self-denying efforts and mutual sacrifices which such a crisis is likely to call forth, should have the effect of allaying jealousies of caste and race, and of drawing together, in closer bonds, all the various tribes and classes which together constitute the population of our mighty empire in the East.

The onward aggressive movement of the Ritualistic party has just sustained a temporary check by the refusal of the Chancellor of the Diocese of London to sanction the erection of the proposed baldacchino in St. Barnabas Church, Pimlico. In his judgment against the application of the vicar and churchwardens, Dr. Tristram, adverting to the argument that the object of the structure was to give greater dignity and honour to the communion-table in the church, affirmed that the dignity of the table was already provided for by the rubrics, and that it was not the province of that Court to issue faculties for any erection which those rubrics did not prescribe, and which could not be regarded as essential to the due performance of the service of the Church. He therefore condemned the petitioners in costs. The opponents of the proposed faculty or licence had urged that, even if the erection of a baldacchino were lawful, it ought not to be allowed, being opposed to the religious feelings and convictions of a large number of the parishioners; but the learned judge, holding the views we have described, regarded as needless any such reference to the discretion of the Court. From the decision thus given, two appeals lie, the first being to the Court of the Primate. It is, therefore, possible that Dr. Tristram's judgment may hereafter be modified, if not reversed. In any case, however, the grounds of that judgment will commend themselves to the common sense of the community.

A noticeable feature of the age is the increased interest evinced in the all-important work of Christian missions, and the sense of their utility, which almost all men of intelligence seem now to entertain. The Primate, in recently appointing a day of special prayer for the divine blessing on our missions to the heathen, did but give expression to a feeling which, amongst all denominations of Christians, is becoming general and deep. Proof of this fact, as regards Churchmen especially, was amply given by the large attendances at the special services which, on the 3rd ult., were held at the two cathedrals, and in all the parochial and district churches of the metropolis. No sign of the times is more hopeful or encouraging than this.

UNITY CONSISTENT WITH DIVERSITY.

AN ADDRESS DELIVERED AT THE NEW YORK CONFERENCE.

BY THE VERY REV. R. PAYNE SMITH, D.D., DEAN OF CANTERBURY.

In venturing to address the members of this great Alliance upon the subject of Christian Union, I cannot do so without expressing my grateful sense of the privilege granted me in being allowed to speak upon a theme at once so important and so dear to my own heart. It was our Lord's own prayer for His believing people, "that they all may be one; as Thou, Father, art in me and I in Thee, that they also may be one in us." And this oneness of His disciples He describes as the proof that would convince the world of His divine mission, "that the world may believe that Thou hast sent me." (John xvii. 21.)

Now, in what does this oneness consist? Does it consist in uniformity, in the acceptance of a settled formula of doctrine fixed for us by others, or even in our speaking and believing, all of us, exactly the same thing? Let us look boldly at the facts, and putting aside for the present the consideration of what ought to be, let us examine what really is. We find, then, the great Christian community divided up into many opposing sects. There is not a doctrine which is not controverted, and the bitterness with which disputes have been carried on among Christians has passed into a very by-word. Even in the present day there are those who consider differences of belief from what they regard as orthodox to be worse and more criminal than the violation of the moral law.

And this bitterness has in no way lessened the tendency of man to stand apart, but, on the contrary, has aggravated it. Every controversy has left its mark on the Church in the way of some new schism and division. Even if we turn back to primitive times, to those great œcumenical councils which have exerted so important an influence upon us, and the office of which, as it seems to us, was to settle the main outlines of Christian faith, every one of them was marked also by the founding of a great heresy. The minority in no single instance gave way. The numerous vote, the loud exclamation of the orthodox party, carried no conviction in the minds of the rest. So far from settling the dispute, it was constantly fought out afterwards in the cities with sword and spear; and Church history is full of the records of the bloodshed and persecution, the frauds and duplicity, the knavery and violence, with which the rival parties struggled not only to uphold their own view, but to destroy the opposite view and its maintainers. In fact, the whole history of the Church is that of a struggle not only against sin and ignorance and unbelief outside of her, but for supremacy of doctrine within her fold. The outward struggle is that which ennobles Christianity. Had it not battled for light with the dark outer world, there would have been no bright side, no triumphs of the faith, nothing in which the Christian conscience could have rested content. But now, while there is a deep feeling of disappointment often present in our minds at the thought that Christianity has not accomplished all that we could have hoped for, yet there is also much to comfort us. It has not accomplished as much as we might have expected. It is not yet triumphant; it still has to struggle against rationalism and superstition; and yet a broad line of demarcation does separate the modern from the ancient world, and that line was drawn by Christ. His words have been a light, not merely illuminating an individual conscience, but also shedding its beams broadcast over the whole world, making it feel something of the warm and purifying glow of holy love, of self-denial, of high hope, of heavenly devotion. If the teaching of Christ has not gained so complete an ascendancy over the human mind as we might have hoped,

yet its influence has been great, and we owe to it whatever is best and most elevating and true in modern civilization. But when we turn to its internal history, to the manner in which rival parties have struggled within it for supremacy, to the unchristian arts they have used, the manner in which all things have been held lawful against those who put a different interpretation upon the words of Holy Scripture, the persecutions inflicted on men who were acting upon conscientious convictions, even if mistaken,—it is with a deep sense of shame that one reflects upon the evil uses to which men have put God's best and greatest gift. For, whether we approve of it or not, evidently a diversity of opinion is a necessity of man's present condition. I say man's present condition, because I regard this diversity of opinion as belonging only to our present fallen and imperfect state.

I cannot imagine the existence of dissensions and controversies, or even of differences of opinion, in a perfect state. In heaven there may be degrees of knowledge, and men may advance from one height of contemplation to another; but whatever they may know they will know accurately. There cannot be there that uncertainty in association of thought and that indefiniteness of language which so cloud all our ideas and speculations now. But we are not living in a perfect state, and in our present state diversity seems like a law of nature. There are, I grant, grand general lines; yet the individual has always his own points of difference. Though working upon typical forms, yet nature bestows something of individuality upon every one of its units, and civilization tends to increase this divergence. Wherever we look we see that variety is the law of creation. In the words of the Psalmist, we exclaim, "O Lord, how manifold are thy works! In wisdom hast thou made them all. The earth is full of thy riches." (Psalm civ. 26.)

And when we rise up to man, his manifoldness takes a higher form in proportion to his noble gifts. His animal nature is as much influenced by differences of soil, and food, and climate, and modes of living, as that of any of the inferior creatures. But civilization has upon him a tenfold greater effect than domestication has upon them, because it develops tastes and pleasures, and objects of pursuit, and motives of a mental kind, and rising, therefore, to a higher elevation than the mere physical life. We are what we are because of the choice made for good or for evil by the generation that preceded us. They here settled for us what were the conditions under which we were brought up, just as we are settling and modifying these conditions for the generations to come. It is a vast aggregate that together forms national and individual character, and every part of it is perpetually in motion, acting and reacting upon every other part. And in this vast, slowly-changing mass we individuals have our allotted place, powerfully influenced by it, ourselves influencing it more or less, according to our strength of character, doing either good or harm, lowering or raising the general tone, making it more Christian or more worldly; yet no two of us exactly in the same place—no two of us exactly shaped alike; each moulded by different influences, or by the same influences, to a varying degree; each, certainly, influenced by the spirit of our age; each powerfully, I trust, influenced by Christianity; and yet, with our points of divergence, forming a different estimate, if not of the essentials of Christianity, yet of much that is very important and precious in its bearings and truths.

But here comes the very important question: "Is this diversity right? Ought we to be content thus to differ?" I answer, that it is not right, absolutely and in itself, and that we ought not to be content with it. It is an imperfection of our present state, and we ought not to be content with an imperfection. On matters of such eternal consequence as the truths of revelation, it is a necessity that we must have opinions, views, ideas. I do not shrink even from the unpopular word "dogma."

I do not see how Christianity can exist without dogma, for a dogma is but an intellectual conception of a truth, a form and mode of embodying and expressing it. And, necessarily, there must be various degrees of correctness in these ideas and conceptions of what the Bible teaches us. Some must be more, some less true. I know of no greater misfortune that could befall the Christian world than that we should become indifferent to truth or suppose that there were no such thing as truth, or that we ought not to pursue it, make sacrifices for it, and suffer for it. To love truth and follow it for its own sake is to add fresh nobleness to life; and ill would it be for us if we were indifferent to it, or imagined that it was of small consequence whether we attained to truth or not. Such a cancer of indifference would eat far into the heart of every better and higher resolve. Truth is most precious, even if only because our belief affects our conduct; and so far as we fall short of the truth, so far will our motives also be debased by the admixture of error in what we have taken for the truth. But, besides this, truth is precious for its own sake. Truth, therefore, we must love, follow, and cherish; and earnestly search ourselves, that no selfish motive, no pride of reasoning, no unwillingness to be convinced, may shut us out from attaining to it. But what is to be our attitude toward those who differ from us? Now, if there is any truth in what I have stated, divergence of opinion is a necessary condition of our present imperfect state. We are here, first of all, in a state of progress. We have not yet attained, nor are we already perfect; and all, therefore, that we can do is to follow after, if that we may apprehend that for which also we are apprehended of Christ Jesus. (Phil. iii. 12.)

But, surely, if thus the knowledge of all of us is imperfect; if our state is not one of attainment, but one of progress; if at the most we are feelers and seekers after God,—our feeling toward those who with us are seekers after God should be one not of hostility, but of love. We fall far short ourselves of what we would gladly know; and if they fall short, too, or hold what we do not hold, and reject what we accept, yet they are engaged in the same quest as ourselves, and this very diversity is a necessary condition of our general advance. Look where you will, truth and the Bible are nowhere valued except where there is discussion and debate and controversy about them. Go where there is that true mechanical unity which some men profess to value so much, where it is the Church's business to settle what is the faith, and you will find all practical value of it gone. Wherever men value the Bible they will search it for themselves, will form opinions about it, will discuss it, and often, it may be, misunderstand and misuse it. So all things capable of being used are capable of being misused. It is the necessary result of the imperfection of our nature. But where there is no controversy and divergence of opinion it is because the truths of revelation are put aside from man's transient life. Unless we would wish the Holy Scriptures thus to be as though they existed not, we may well be content with the existence of rival denominations. They are the result of life, and without them there would be the torpor of death.

But there is a far graver consideration, and that is, that this divergence of opinion is the result of our being responsible agents. We are accountable to God for what we believe, as well as for what we do. But responsibility implies freedom. We are not responsible for necessary acts, or acts done under compulsion. To reward or punish for deeds done without choice on our part would be contrary to our first ideas of justice. By the very constitution, therefore, of our natures, our thoughts and beliefs are of our own choosing, and we thereby become responsible for them. But surely those who felt this would be slow and unwilling to judge other people. Right beliefs there are, and many beliefs, and we must answer to God for the measure of truth allowed or lacking, according to the opportunities vouch-

safed us. And no one who felt this responsibility would willingly judge another. Ourselves standing at the bar, conscious of the many prejudices which have kept us away from the full light, sorrowing over the blindness of our passions, and the weakness of our intellects, and the one-sidedness of our reasons, which have made our beliefs so tangled a web of truth and falseness, well might we shrink from judging others. They, it may be, have sought the light more prayerfully or earnestly than we have; or, if not, our searching has been too imperfect to justify us in pronouncing their sentence. They, too, like ourselves, are under trial, but we are not the judges; and I am sure that every one who really feels the heavy responsibility that rests upon us of searching out God's truth, and living by it, will be so humbled by it as to think mainly of his own shortcomings, while those of his neighbours, he would feel, belonged to themselves.

I have briefly sketched some considerations which may make us tolerant of the divided state of opinion existing at the present day. I have shown that it necessarily belongs to an imperfect state; that it is essential to progress; that it must exist wherever the Bible is valued and studied. Great activity in religious thought leads to conflicting views and interpretations. We too often push our points of difference into extreme prominence; we magnify those things whereon we disagree, and regard as nothing the vast common ground whereon we are all agreed, and then we suppose that all we hold is absolutely certain. There are few men who have sense enough to doubt their own infallibility; and so, firmly believing in ourselves, we condemn all those who differ from us. All this is natural, but wrong, and we shall rise above it only by drawing nearer to Christ. He told His disciples that they knew not of what spirit they were; and still we are of the spirit of the disciples, rather than that of the Master. But by serving and meditating more upon the Master, we shall have more of His gentleness, and so may His prayer be fulfilled and we all be one in Him; and, without giving up our beliefs, without parting with one jot or tittle of what we regard as truth, may yet feel that too heavy a responsibility rests upon ourselves for us to condemn others, and that, after all, the true faith of Christ, however ready it may be to suffer for Him and to follow Him whithersoever He leadeth, will yet be a faith that worketh by love—that love which alone can heal our divisions, because it is the very "bond of perfectness."

PAO, THE APOSTLE OF LIFU.*

THIRTY years ago, Lifu was as it had been for ages. Its rugged surface, raised about two hundred and fifty feet above the level of the sea; the long breakers leaping up its steep, craggy sides; its forests of stately pines, and groves of feathery, cocoa-nut trees gently swayed by the steady trade-wind; its inhabitants shrouded in heathen darkness, revelling in all the horrors of cannibalism, wallowing in the moral filth of a debasing idolatry, and groaning beneath the atrocities of a cruel despotism;—the hour of her deliverance was at hand. The shrieks of female victims resounding through the cocoa-nut groves and yam plantations were to give place to the songs of praise. The time wasted in martial exercises and actual combat was to be spent in the acquisition of religious and secular knowledge. Families and tribes constantly at war with each other were to live together in peace, harmony, and love. A mighty reformation was about to take place; but, as on the eve of the great Reformation which transformed the face of Europe, "in no direction could be seen the powerful hand that was to be the instrument of God." The apostle of Lifu was not a European

* Abridged from "The Story of the Lifu Mission," by the Rev. S. M'Farlane, Missionary of the London Missionary Society. London: James Nisbet and Co.

missionary, with all the advantages of education, position, and the means of making presents to the chiefs; he was not even a regularly educated native teacher from one of our seminaries, but a young, unmarried native of Raratonga, of humble position, who had been several voyages in a whaler, in which he had, doubtless, acquired a good deal of his shrewdness and tact. After his last voyage he began to think seriously about the concerns of his soul, became a member of the Church, and offered his services as a pioneer teacher to the heathen.

Twelve months had not elapsed from the time that Pao entered the institution of Raratonga ere he was among the heathen of Western Polynesia. Lifu was the island to which he was appointed, although it was considered advisable for him to spend some time with the teachers on the neighbouring island of Mare, where he was left by his spiritual father—that model missionary—Mr. Buzacott, in 1842. Pao, who proved himself to be a man of indomitable perseverance, dauntless courage, strong common sense, and real practical piety, although not a man of much learning, could not remain long at Mare without attempting to prosecute his mission on Lifu. He went in a native canoe, accompanied by some of the teachers from Mare, with his Raratongan Bible and a few clothes tied in a bundle and stowed away in the end of his small craft, spread his mat sail to a gentle breeze one fine morning, and made for Lifu. Arrived there, he dashed over the reef, and sailed right on to the beach, and placed himself at once in the hands of the natives.

On Lifu, as on many other islands, it is customary to select from amongst strangers single special friends, with whom they are connected by mutual good offices. These we called *enemus*. An "enemu" feels himself bound to provide food and lodging for his friend when he visits him, and will assist him in any way he can when he needs it; and in return expects the same good treatment when occasion offers. It is a kind of freemasonry amongst the natives. Pao was fortunate enough to be selected by the old king Bula as his "enemu." He thus, at once, had not only his life insured, but became a popular man. Although, however, the Lifuans were quite willing to receive him as the "enemu" of the king, neither they nor his royal friend were at all disposed to receive him as a religious teacher. He had, however, obtained an *entrance*—a very important step.

Lifu was divided into two districts, each governed by a principal chief or king, under whom were a number of petty chiefs. These two districts were constantly at war with each other, so that an opportunity was soon afforded of testing the power of Pao's God. In order to accomplish his object, he not only went with the natives to battle, but also to fish, to plant, and to play. He did not build a neat little house, and there study the language, and inquire about the habits of the people, and get two or three around him to try and make them comprehend the mysteries of the alphabet and the multiplication table. He had no house of his own, he lived with the king and his party; they ate together and slept together; they went to work together and returned to play together; they went to battle together, and went to pray together; and thus Pao had many opportunities of preaching Christ, both with his lips and by his conduct: he was in a position to watch his opportunity of saying a "word in season."

Happily, Bula's party were victorious in the first war at which Pao was present; so the old king and his ministers resolved to adopt the new religion, but merely as a means of furthering their wicked ends. Pao and his God were to be kept exclusively for themselves, and used against their enemies; yet they were unwilling to place themselves under any of the restraints required by the Gospel; they continued their wars, practised polygamy, and often retired from evening prayer to another house, to eat human flesh, unknown to Pao. Such was the state of affairs when old

Bula became blind. This was regarded by the natives as a great calamity. They believed that some person or persons had caused it by their incantations. Their consciences told them that they had played the hypocrite with Pao, and they naturally looked upon this as a punishment from his God; they determined, therefore, to put him to death. Five men were selected to perform the bloody deed, from one of whom I received the story. Pao was mending his canoe on the beach, so they arranged to surround him, enter into a conversation with him, and then, upon a given signal, to tomahawk him. They approached, encircled him, conversed with him, gave the signal, but no hand was raised against him. One of their number has assured me that they felt as if their arms were paralyzed. Thus was this diminutive, talkative, energetic teacher preserved to accomplish a noble work on Lifu.

About this time other teachers arrived to assist Pao, but they do not appear to have taken a very active part in the evangelization of the island; little is heard of them, whilst the name of Pao is a household word in every village on Lifu. The first real converts on Lifu appear to have been a party of Tongans, the fathers of whom, a few generations ago, drifted thither in a canoe. Some natives from Amelemet, a village near Mu, the residence of the king, joined the little band of Tongans, and thus the nucleus of the present flourishing Lifu mission was formed. But a storm was gathering that was to burst over the devoted Pao and his little company of converts. His royal protector died, and died a heathen and a cannibal, although he was ever solicitous for the safety and welfare of his Raratongan "enemu." A protracted war broke out about Bula's successor, and a ravaging epidemic swept over the island. The teachers were blamed as the cause, and were obliged to escape to Mare.

The little band that Pao had left behind were zealous in disseminating as much of the truth as they knew; so that, a few months after the teachers left Lifu, messengers arrived at Mare, earnestly begging them to return, and assuring them that those who had formerly been their enemies were ready to receive them with open arms. We may conceive how Pao's spirit was stirred within him when he received this news. He was too impulsive to brook delay, and had few preparations to make. His canoe was soon launched, his mat sail again unfurled, and the little fleet were flying before a trade-wind toward the scene of his labours. There were unmistakable demonstrations of joy when they landed on the beach. The native mode of expressing gratitude is by presenting food, and of this the teachers received a prodigious quantity. They found that the wall had, indeed, fallen down flat, and that all they had to do was to go straight before them and take the city. They consequently threw themselves into their work with an ardour and heartiness befitting the circumstances. Pao passed from village to village, in the early stage of the mission, with astonishing rapidity and frequency, preaching Christ and burning and breaking the gods of his followers. The heathen would stand by on these occasions, expecting, like the natives of Melita, to see him fall down dead, and the result led them to doubt the power of their gods.

It afterwards became a question with Pao where to settle; all wanted him, and the natives of the two districts were very near coming to blows on the subject. He settled the question by building his house on an open copse near the sea-coast which divided the two districts, and which, from time immemorial, had been used as a battle-field where both parties met. No cocoa-nut tree, nor indeed food of any kind, was ever allowed to grow there; it was, in fact, a regular "Aceldama." The idea of establishing a village at We was quite amusing to the heathen party; even Pao's followers looked upon the undertaking as a hopeless one, and endeavoured to dissuade him from it. Soon, however, a neat little cottage stood by the roadside o

that dreary plain. So extraordinary a phenomenon was the subject of general conversation and astonishment, and there were few who believed that it would be allowed to remain. It certainly did not remain *alone* very long. Natives from the extremity of both districts gathered around Pao; houses were erected, groves of cocoa-nut trees planted, and ere long it became the talk of the island that bananas were to be seen growing on the roadside at We, and even bunches of ripe ones were allowed to remain on the trees. It was customary on Lifu for chiefs to plunder at pleasure the plantations of their subjects, and grant to their guests the same privilege; this led the natives to keep the whereabouts of their gardens as secret as possible. Hence their surprise to see ripe bananas on the roadside; they had not seen anything like it before, and it was to them a palpable telling fact in favour of Christianity. We soon became a populous, flourishing village. The ancient battle-field was turned into gardens; a lath and plaster church was erected in its centre, and thus a pleasing illustration afforded of the fulfilment of Isaiah's prophecy, "They shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

——, December 16, 1873.

THE SPIRITUAL HARVEST-FIELD.

The month has been full of events. The supreme power of the Republic has been vested in Marshal Macmahon for seven years, with the title of President, and on the present conditions, until modifications be made in these by the constitutional laws. It is once more a time of respite, bridging over an embarrassing period of minority in the view of some—a time to be made the most of by monarchists of all shades, and surely a time for increased activity by all who bear the precious seed of the Gospel! There is a spirit of opposition rife in too many labourers; exaggerating outward difficulties, putting wrong interpretation upon the actions of public men. It is a spirit which grieves the Lord of the Harvest, and greatly injures the work. Our journalism is to a degree responsible for this. Blessed are the peacemakers! Oh, for men of power from God—men living in the secret place of the Most High—kings and priests unto God! Truly, the more we know of the harvest-field, the more we see that difficulties are from within. Will the approaching Week of Prayer melt hearts before the Lord, and bring about the real reform needed? Wherever the thirst for a higher degree of spirituality is felt, a blessing will come from the Lord, through His word. Happy are those places where the pastors can lead their flocks into the green pastures! They are rare, and much prayer is needed for power sent from the Chief Shepherd to those commissioned to feed His flock in France. The *Temoignage* has the following sensible lines: "When thoroughly penetrated with the gigantic nature of the combat, almost universal, which is raging in men's minds and consciences, in all classes of society, between Christian truth and unbelief, triumphant for a day, one is not tempted to exalt any one ecclesiastical situation at the expense of others; and all questions of organization, which excite us so much, appear at the bottom very little. The essential thing is, after all, to possess the truth, to spread light, to comfort and bless, and preach the Gospel with one's whole life. Such gain the victory."

THE SYNOD.

The Synod of the Reformed Church of France has held its expected session, which was occupied with business transacted rapidly, without oratorical display or discussions about principles. The Church of the Saint Esprit was lined with crimson and gold, and the open Bible occupied the pulpit, as last year. The Moderator, M. Bastie, read the opening chapter, and the confession of sins; allusion was made to members deceased during the year; and the decree of the Minister of Worship authorizing the session, was com-

municated. On the same day a letter was given in, signed by the Rationalistic members, declining to take part in the proceedings, unless the majority declared that the Confession of Faith adopted in the previous session was obligatory only upon its authors and adherents, and that it could neither directly nor indirectly be forced upon any of the members, present or future, pastors or laymen, of the Reformed Church of France. This was signed by Pastor Viguié, of Nîmes, President of the meeting of the "Liberal" members of the Synod. A written reply was sent, to the effect that, while always ready to adopt in the course of its proceedings such ameliorations as were proved to be necessary, the Synod could not forsake the principles it had proclaimed, and that it regarded as of the essence of the faith of the Reformed Church; that it had taken, and was resolved to take, no decision contrary to the liberty of the churches or the independence of any man's conscience; but that it maintained, according to its former votes, its Declaration of Faith. The members of the Left (Rationalists) declare that they have withdrawn from the Synod, in order to "open the eyes of the Government," and so—that a schism may be prevented—induce it to refuse its sanction to the decisions of that assembly. They, however, admit they have but little hope on this head. The withdrawal of these "Liberals" left sixty-two members in the Synod, which immediately proceeded to business. The conclusions of the Council of State as to the promulgation of the Declaration of Faith is a document of real importance. Such confusion had been thrown upon the subject by its adversaries, that it is refreshing to find the calm and impartial judgment of men of common sense swayed by no party passion. It does away with each objection to the perfect legality of the decisions of the session of 1872, but their legality will be proclaimed only when the Synod shall request it. Thanksgiving was offered immediately after reading the document. The Reformed Church, after so many years of effort, is at length in possession of itself.

Three propositions were afterwards discussed and adopted: (1) That permission shall be asked without delay from the Government to publish the Declaration of Faith of June 20, 1872; (2) That permission shall be asked to promulgate the decision of July 6, 1872, according to which all candidates for the sacred ministry shall, before their ordination, declare that they adhere to the faith of the Church, such as it is stated by the General Synod; (3) That all that refers to the periodicity and powers of the General Synod shall be submitted to the approval of the Government. As to the General Synod, the articles voted are, that it shall meet annually; decree upon all the conflicts that may arise between the ecclesiastical bodies, etc.; and decree general rules relative to worship, discipline, doctrinal teaching, organization, and Church administration. As to the appointment of its members, that belongs to the district synods, and the grouping of these is preserved as it was in 1871. The "religious conditions of the electorate," which were discussed at great length, remain as they were voted last year, with one difference, however—that of age, thirty years being the limit, instead of twenty-five. The closing sitting was on December 3. On the previous day the report had been read on the letter from ninety-four pastors and ninety-four laymen of the South-west, petitioning the Synod not to "force" its decisions upon any one, but rather to make the separation. After discussion, it was resolved that, considering that the General Synod is, according to the constitution of the Reformed Church, the highest representation of the said Church, and that the State has recognized it as legally established as such; considering that the fundamental decisions of the Synod in 1872-3 only reproduce the principles of faith and organization upon which the Reformed Church is based, and that, consequently, to reject these principles and to refuse to apply them would be to put oneself beyond its pale; considering that none can be constrained to remain in a religious society in whose creed he no longer believes, and from which he desires to withdraw, and that everyone should preserve the most entire liberty to follow in this respect the inspirations of his conscience; considering that the Synod has taken no resolution of a nature to restrict, directly or indirectly, that liberty; that it never had a thought of opposing the separation of pastors and parishes which reject its faith and institutions, in order to establish a new church on a different basis, and obtain from the State the advantages of a concordat, and an equitable portion of ecclesiastical temporalities; considering that it appertains not to the General Synod itself to suggest the formation of a new church beyond the pale of the Reformed Church, which latter has for its mission to reconstruct and not to rend,—the Synod transmits the report in question to the petitioners.

THE ECCLESIASTICAL ELECTIONS, ETC.

The triennial elections of the Reformed Church are to take place in January under the

old regulation, the synodical decrees not having yet received force of law by Government approval. This measure was taken by M. Batbie before the change of Ministry. It is apparently disastrous, and was received as such by the Synod; the Rationalists, who are supposed to have suggested it, regard it as their *one chance* left. These elections may, they think, secure them a majority, and produce complications which may modify or overturn the work of the Synod.

M. de Pressensé's proposal in favour of liberty of religious meetings, providing that the necessity of having a previous authorization shall be removed, is taken into consideration by the National Assembly.

The awful collision and destruction of the Ville du Havre and the Loch Earn, with so many lives lost, and the hairbreadth escapes of three of our brethren, delegates to the New York Conference—Pastors E. Cook, Lorriaux, and Weiss—have filled all hearts with sadness. The year closes with a heavy amount of sorrow to many.

A new building has been added to the Deaconess's Institution in Paris, for the sick. The inauguration took place on Nov. 30. It has cost 236,000 francs.

At the opening of the Theological College of Montauban, after the vacation, the address was delivered by Professor Bois, who has succeeded to the chair of Morals, left vacant by the late Professor de Félice. His subject was "Duty."

The Paris municipality has reduced its allowance to the Protestant pastors by a thousand francs. In several places annoyances continue to be perpetrated against evangelists and colporteurs. The withdrawal from one of these of his licence was explained by the Prefect of the Basses Alpes, as necessary for the protection of the bookselling interest!

SPAIN.

Madrid, December 9, 1873.

DEATH OF CARRASCO.

I trust these lines may still be in time for insertion in your January number. I do not write to give you the intelligence of our sad loss—I suppose you will have seen it already; but I would like to think that the many kind-hearted and sympathizing friends who interest themselves in Christian work, as detailed in your columns, were accompanying us with their prayers and sympathy in this, the time of our sore distress. We are yet as those that dream. Oh, it is hard to realize the terrible blow! Can it be that we shall never more see that beautiful face, and hear the silvery accents of that voice that so often held us enchained with its eloquence? Details have at length reached us of the disaster, which leave us no hope, and, with bitter anguish, we are forced to confess that he whom we loved so much will never return to us.

The Protestant cause throughout Spain, but especially in Madrid, has, in the death of Carrasco, received a terrible blow. It is not too much to say we have lost our principal representative in Spain. There are others of great value, but undoubtedly, in the matter of standing before the public and being the mouthpiece of Protestantism, Carrasco stood alone. None like he had that marvellous command of language and that felicity of expression that carry away an audience. I would almost venture to say, that, allowing for the difference of age and experience, Carrasco was very little, if at all, inferior to Castelar in the magic of his oratory. On several occasions when, in the cause of the liberation of the slaves, he has had an opportunity of letting his voice be heard in public places, such as the Grand Opera, the whisper ran round the enchained audience, "But who is it?" and the enthusiasm with which his utterances were received was the best proof of the appreciation of his hearers. This makes us all the more regret that, by terrible mismanagement, his voice was never permitted to reach, by means of a worthy house of prayer, many more than could find admittance into the poor little chapel which yet is the principal Protestant place of worship in the Spanish capital. This is not the time to criticize Carrasco's life and work. Able hands and loving hearts will undertake this task *con amore*. Let it be permitted us at present only to drop a tear over his untimely removal.

As workers in the Gospel mission, we have had slight differences of opinion; but, as a man and a Christian, to know him was to love him, and this affection ever went on deepening, in spite of little differences about the carrying out of work. His noble Christian heart never harboured the shadow of an *arrière pensée*. His opposition, when he felt himself obliged to make it, was ever made with the most perfect openness, and, instead of embittering our intercourse, only seemed to make him the dearer from his noble frankness. Well, he has gone from us; he has

entered into the rest that remaineth for the people of God; and our anxious question is, Who will take his place? We look around, and see no one in all respects worthy to follow him. We look up and say, "The Lord will provide." Surely this afflictive dispensation will lead friends at home to sympathize more with us, and do more for us. I am sometimes tempted to think that the desperate state of this unfortunate country, and the backward state of much of the evangelical work in it, has made Christians at home grow cool and indifferent, instead of stirring them up, as it seems to me it should have done, to more earnest prayer that the great Head of the Church would bring order out of confusion, and would dispose the Spanish people to betake themselves as a last resort to the Gospel, from which alone can come prosperity and peace.

ROMISH OPPOSITION REBUKED.

While on the one hand the Lord smites, He encourages on the other. A disgraceful attempt on the part of the *Nens* of Granada to interrupt the service in the Protestant Church of that place, has been met with very prompt repression on the part of the authorities; and Señor Alhama, the Protestant pastor, has been most cordially supported by them. As is always the case, this attempt to injure the cause has been just the means of furthering it, for it has called public attention to the fact of there being a Protestant chapel—a fact that many perhaps were not aware of.

Again, in Montilla, the return of a young priest who had professed Protestantism, to the bosom of Mother Church, has called forth a most energetic protest on the part of the infant congregation of that place; and to-day, under a faithful pastor, himself lately a priest, but now one of the most devoted followers of Christ, the Church in Montilla bids fair to be one of the most prosperous of Andalucia.

CONVERSION OF A PRIEST.

At the time when the Master has weakened us by taking away our most eloquent speaker in Madrid, He has strengthened our hands by bringing to us one of the most popular preachers of the Romish Church. El Padre T— was greatly run after, a year ago, in this capital; and in the day on which he appears in the Protestant pulpit there will be immense excitement in Madrid. Very wisely, he wishes to spend considerable time in the study of the special differences between the two systems, that he may be able fully to give a reason for his faith in the day of conflict.

Yours, very truly,

JOHN JAMESON.

ITALY.

[From our own Correspondent.]

DEARTH OF FOOD, AND ITS CONSEQUENCES.

Florence, December 15, 1873.

The Italian sky is redeeming its character. For a month we have been enjoying the most magnificent autumn weather. The cholera plague has disappeared from Naples, which is said never to have been, in all its history, so well cleansed of its filth and smells as now. No more health bulletins are issued, and the vexatious quarantine is raised. But another plague is stalking with fatal steps in our midst. The harvest has been a light one, and the vintage worse than poor all over Italy. The cry of a dearth of food reaches us from all quarters. Prices have risen enormously, and speculators are said to be fattening on the miseries of the helpless poor. The Government receives intelligence from all the prefects of the kingdom of the increased price of all articles of food, and evangelists communicate the same sad story to their various committees; so that Italy is no longer the place where, on 300*l.* a-year, a family can enjoy all the luxuries and necessaries of life, and drive their carriage; nor can colportage and evangelization be supported now at the low home-rates of town missionaries and Scripture-readers. No fewer than 3,751 houseless persons were received into the municipal dormitories of Rome lately, in a single month. The beggars of Naples were never so numerous or so persistent. The pawn-shops are crowded with the much-needed goods of the humbler classes. In desperation the lottery is resorted to, and private ones are added to the public offices, which are the ruin of the Italian poor, even by the confession of cabinets and parliaments. Government *employés* are badly off, and officials in banks and mercantile establishments are having an advance of pay.

Specifics of every kind are suggested, many of which are visionary and useless. The Government has ordered the *communities* to provide public work for the starving labourer. An immense emigration, chiefly to the South American Republics, goes on from Genoa and Naples; so that soon the tillers of the soil will be so few as to raise greatly the value of labour in the market. Cheap kitchens have been commenced in various towns—in Florence

on the gratuitous principle, in Rome on the more excellent plan of supplying healthy and nutritious food at reduced rates. Under the highest auspices, infant homes have been opened in the Trastevere quarter of Rome, where children up to three years of age are kept during the day, while their mothers are at service. The city of Rome, while spending a large annual sum (some 50,000*l.* sterling) like other Italian townships, on education, disburses a yet larger sum in public charity. And yet this is

A RICH COUNTRY.

You cannot travel through the land without observing many signs of wealth; but it is the proprietor of land and houses, heavily taxed though these are, who has mostly benefited by recent changes, and can face the rising tide of expense. The lower classes, as a whole, have not kept pace in ways and means with the growing prosperity of the country, although some thirteen millions sterling are lying in the savings banks of five or six large towns in Italy, and the Post-office returns show an increased income in 1871 over 1870 of one and a-quarter millions sterling; and note the really marvellous circumstance that its income has doubled since this time ten years.

There is much of good and evil in the Legislature of Italy. One cannot comprehend, for example, when the whole body of Italian statesmen are convinced that the rapid growth of the lottery system is a growing curse to the country, why it should not be put down with a strong hand, notwithstanding the large revenue it yields to the Exchequer. And when session after session has been wasted in eloquent speechifying, why have not some rules been laid down for checking the exuberant flow of talk with which Italians are all so highly gifted; and so expediting public business? And then the small attendance of members of Parliament—especially from the southern provinces—the frequency with which the House is counted out, or cannot be constituted at all, brings sad discredit on constitutional government. Indeed, the people have been so long accustomed to *paternal* government, that they look for everything from the powers that be, and yet take little trouble as to who they send to represent them and their affairs in the councils of the nation.

And yet we have to register a law for the prevention of hiring out boys to foreign lands, for the aggrandisement of cruel speculators in human flesh. The supply of these poor little ill-used creatures, who swarm about London and New York with musical (or rather unmusical) instruments, will now be cut off, to the great comfort of our peace-loving citizens at home. And another law is on the stocks for insuring, under heavy penalties, that the civil marriage be gone through before any ecclesiastical ceremony can be performed by priest, rabbi, or evangelist. And with no ordinary pleasure do we mention that the

LAW REGARDING ECCLESIASTICAL PROPERTY

has finally been applied to the Papal head-quarters—the city of Rome. Convents have been cleared of their occupants, and these nests of reaction and worse than idleness have become the busy haunts of men, as public offices, or places of instruction or ordinary business. Many stories are told of what was seen and found by the officers of justice when ransacking these buildings and receiving them in consignment for the Government. Clearly, it was never expected that every nook and cranny of them would be exposed to the public gaze, however decent a face might be put upon them in preparation for the sad event. The lay monks receive a pension of 12*l.* a-year, and the clericals 20*l.* It is said that many of the younger men have willingly enough changed their raiment, and are now acting in various civil capacities. Now that the monasteries have disappeared, the fish market is said to be abundantly supplied for the common public. A number of the smaller properties taken from the Church of Rome have already been sold by public auction at much higher prices than their estimated value; and, despite Papal threats of excommunication, the purchasers gathered in large numbers, and entered into a brisk competition.

THE GOVERNMENT AND THE PAPACY.

The weak point of all Government action in Italy has ever been, and still continues to be, its timid and spiritless bearing towards the pretentious and blatant claims of the Vatican. The dream of thoughtful men has ever been that, after all, this is but a civil overthrow; and that some day the Pope and his cardinals will drop the *non possumus* policy, and acknowledge an Italian kingdom. And so many a Father Hyacinthe movement has languished from sheer want of sympathy and justice on the part of our rulers; and the Vatican has interpreted all this inertness as powerlessness. We were all rejoicing over a courageous statement in the recent royal speech, as evidence that Italy, like Switzerland and Bavaria, was adopting the vigorous policy of Germany against a domineering and crafty priesthood;

but several circumstances have cropped up lately which show that not even a growing popular sentiment can move the authorities to protect liberal priests and liberal parishes from the intrusion of ultra-Papal nominees. The Emancipation Society of the Catholic priesthood of Naples, after struggling through a troubled existence for years, has again appealed to the Government for some old churches and their revenues, and for a bolder action on ecclesiastical affairs, and met with little sympathy and no aid. They are handed over to the tender mercies of the lordly Archbishop, or bid die of hunger in their noble stand for liberty in the Church. No favourable response is evoked by the petitions and widespread opinions in favour of removing from the statute-book its first article, which recognizes the Church of Rome as the religion of the State. And a still heavier blow has been dealt to some diocesan associations of clergy and people which have been formed in order to secure good bishops and popular ministers. In the district of Bergamo—where, it seems, the ancient right of the people to nominate their own pastors is still respected—no fewer than seven parishes have lately named men of their own choice, and all has gone well; but in two places in the neighbourhood of Mantua—namely, San Giovanni del Dosso and Frassino, where the entire population has joyously selected men of the right stamp—things have not ended so happily. They appealed to Parliament, and the reply of the Ministers was that the Government cannot recognize *curés* elected by popular vote, nor bestow upon them the parochial livings. These two parishes say that they mean to stand firm and have their way; so we must wait to know the issue.

THE PAPAL POLICY.

In presence of this irresolute and do-nothing policy, which we hope a strong popular movement may yet quicken into action, one is struck by the bold and resolute front shown by the Pope, at the head of his army of 22,000 Italian priests. Though there must often be dissension in the councils of the Vatican, not a whisper of it reaches out of doors. Though the jealousies and envious intrigues of the *habitués* of the Papal Court must be hard to restrain, they are kept in check by the astute advisers of his Holiness. The old man keeps up the fiction of being a prisoner. He sends out a fresh list of cardinals, and promises another in spring. He receives and entertains with pleasant speeches deputation after deputation of his devotees, of all ranks and from every country, who bring valuable gifts. He launches another Encyclical to the wide world, mourning over the persecutions to which the Church is subjected, and scattering excommunications on the persons who are daring to keep within the limits of constitutional action the interferences with liberty of conscience of his prelates. Fifteen thousand copies of this document are scattered gratuitously by the Society for the Promotion of Catholic Interests. Such vigorous proceedings have their reward, and give the keynote to subordinates all over Italy. The learned and liberal Liverani returns and makes peace with the Vatican, after writing many a trenchant pamphlet against the Papacy. The Bishop of Caltassinetta refuses the customary rites to the body of a millionaire, who on his death-bed would not hand back the Church property he had bought. Priests shamefully interfere at the death-bed of a Scotch Protestant sailor in the Naples Hospital. In Florence, a pious union of Catholic fathers is established, under the patronage of St. Joseph. The miraculous water of Lourdes is sent in abundance and sold largely in Venice and Treviso; while the dispersed Jesuits try to take up their residence over the country, and particularly in Florence, giving rise to popular processions, meetings, and tumults. Thus the war *à l'outrance* goes on between a free country and its liberal institutions and the unchanging superstitions and despotic policy of the Papacy.

A REMARKABLE EXHIBITION.

We have just now in Florence a remarkable sign of the times. Indeed, I know of nothing which more strikingly illustrates the extraordinary change which has taken place in Italy during the last fourteen years. To one who remembers the precautions required in circulating the Scriptures and preaching the Gospel under the Grand-Ducal *régime*, and the actual imprisonment and sufferings of the Madiai in the prison of this city, it is surprising to see, publicly exhibited in the travelling German museum of Mr. Gossner, a complete set of instruments of torture, as used by the Romish Inquisition in various countries of Europe. The collection is a large and carefully selected one, and is accompanied by an excellent descriptive catalogue, and many models of young and old, of both sexes, suffering atrocious cruelties for conscience' sake. It requires some courage of heart to look on such things; but the sight of the very chains, racks, thumbscrews, and other devices of fiendish malice, which have been in actual use till so recent a period in

the service of mediæval darkness, leaves a deep and most wholesome impression. The price of admission is moderate; and the museum is crowded by all classes, who hang on the lips of the exhibitor, and express their hearty detestation of such villainies, as he explains the appalling processes of the Inquisitors. Such a museum cannot but do a world of good. I trust that it will move on to Rome. Were it in the hands of thoroughly Christian men, it would form a valuable aid to our evangelistic movements. I rather think you need some such exhibitions at home. It would be well for some of our friends who are playing with the mummeries of Popery, and, under a Protestant name, are pressing forward the progress of Romanism in England, to fix their eyes on the means which the Papacy has used, and would to-morrow use again had she the power, to suppress all liberty of thought and speech.

WALDENSIAN EFFORTS.

A few notes of recent Waldensian missionary affairs will deeply interest your readers. —Three candidates for the sacred ministry have been ordained in the Valleys. The schools in Leghorn, having now about 300 children under training—the highest possible number—have had to close their register, and refuse further admissions. The school at San Pier d'Arena, near Genoa, has increased from fifty to ninety scholars. At Rio Marina, in the island of Elba, the visit of the Romish bishop has been overruled for good. The evangelist was thereby enabled to hold ten meetings. The church has 75 communicants, and there are 125 pupils in the four schools.

The divine blessing rests on the mission in Venice, which has broken fresh ground in Caraveggio, when 130 to 150 took part in the opening of the new hall for the preaching of the Gospel.

At San Bartolommeo, in Galdo, an ancient Roman Catholic church has been secured and repaired for evangelical worship. In Cuneo, where in 1460 there was such a fierce persecution of Evangelicals, a member of the Protestant Church has died, universally beloved, and been buried amid the respect of all classes, who thronged the cemetery. In Naples, under the care of the evangelist, Weitzecker, the church, capable of containing 140 persons, has lately been crowded; while the Sabbath-school, taught by Signor Tron, contains above 100 children. The evangelist of Leghorn has had a crowd of sixty hearers at Rosignano, in the Tuscan Maremma, who, instead of being fatigued by his preaching, called out earnestly to him to read one parable of Christ after another. And it grieves me to record the deaths, at Genoa, of David Ribetti, one of the best of colporteurs, and at La Tour, of Rev. Signor Malan, one of the ablest preachers I ever had the pleasure of listening to, both in French and Italian.

The Claudian Press holds on in its career of successful activity, adding numberless Christian tracts and books to its former large stock, and to its popular almanac a new one specially adapted to soldiers; while pleasant news reaches us of the auspicious opening of evangelistic work at Ajaccio, in Corsica, by the Rev. Mr. P. Andrault, lately a missionary in Africa.

GERMANY.

[From our own Correspondent.]

Berlin, December 18, 1873.

THE STRUGGLE AGAINST ROME.

Since my last letter, the war against Rome has again considerably advanced. The Ultramontane party in the Prussian Parliament have been very active. They have brought in one bill after another. They proposed the introduction of universal suffrage, direct and secret voting for representatives in Prussia (which already exists for the German Parliament), the payment of members of the German Parliament, the abolition of the newspaper tax, and, finally, the abolition of the new ecclesiastical laws. The last measure was probably one of obedience to their principles; they will undoubtedly repeat that motion at the beginning of each session. Then there was another motive. All these bills, which had no chance of being adopted at present, were adapted to increase the popularity of the Ultramontanes. The elections for the German Parliament will take place on the 10th of January. The Ultramontanes expect to bring in a larger number of their candidates than ever. All their speeches in the Prussian House of Representatives were really intended for the nation. It was necessary to increase the zeal of their friends by showing them that the Church is persecuted; and, of course, a liberal cloak for all these proceedings could only tend to advance their object. This is the reason of all their liberal proposals. See what effect it will have on the elections; in the House itself the Ultramontanes obtained nothing, for all their bills were thrown out without much discussion. The Liberals were

not inclined to lose their time by these things, or to allow the Ultramontanes to divert their attention from their immediate object; so many Liberals voted against proposals which they have themselves generally advocated. Mr. Lasker, a great friend of universal suffrage, thus answered Mr. Windhorst: "This is not the moment to introduce universal suffrage, when a powerful party openly preaches disobedience to the existing laws of the State."

The bishops, encouraged in their opposition by the Pope's new Encyclical, continue to disregard the laws. They appoint priests to new parishes. The fines to which they have been condemned already reach very high sums. It will be almost necessary to substitute imprisonment; but the Government will try to avoid this penalty as long as possible, since this would give the bishops a new crown of martyrdom. The Ultramontanes intend to elect the bishops to the German Parliament, so as to make imprisonment impossible, at least as long as the session lasts.

The Minister for Public Worship has had an indictment drawn up in all the cases in which the Archbishop of Gnesen and Posen, Count Ledochowski, has acted against the law; his case is to come before the new tribunal. The Archbishop has been asked by the Government whether he would voluntarily resign. He answered that such a thing was impossible, as he held his office from God, not from men; that the long list of so-called offences was only a long testimony to his faithfulness, which he would never have ventured to draw up himself; and that it would only do him and his priests honour in the opinion of the Catholic world. The way in which the Church of Rome proceeds in this conflict obliges our Government to proceed with equal energy. Then, of course, many things are done which are not in harmony with the principles of true liberty. For instance, in the province of Posen religious instruction is only to be given in Polish where the children really do not understand German; wherever they do, it is to be given in German. The Romish priests, wishing to favour the Polish language as much as possible, have, therefore, in many places given private religious instruction in Polish. This has now been forbidden. The State ought not to interfere thus far; but we must never forget that the Government is driven to this and similar measures by the attitude of the Romish clergy. It is a sad thing that there are only two great powers in the political arena just now in Prussia—the Ultramontanes and the great Liberal party, who, in our country at least, display but little interest in the Protestant Church. But we hope and trust that this is a crisis. Many of our old institutions are now falling; but our Church will be able to do her work on the new basis.

The great event of the moment is the bill, just brought in by the Government, to introduce compulsory civil marriage. I have often referred to this question in my previous letters. Evangelical Christians were generally opposed to it: first, because it tears the last link which connects many people with the Church; then because it is apt to lessen the value attached to the religious ceremony of marriage; thirdly, because it gives additional and unnecessary trouble to all those who would never wish to forego the blessing of the Church; finally, because it will diminish the income of many clergymen who can hardly afford to lose a portion of their income. This measure, however, has almost become a necessity at the present moment. In Roman Catholic districts it is unavoidable, as there are so many parishes now with priests not recognized by the State. The marriages performed by these are not valid, and something must be done to avoid the great confusion which is the necessary consequence of this. Even in the Protestant Church it will have many advantages. The ministers will have less secular work, and they will be more independent. A number of people will, of course, only seek civil marriages, but it will be those only who are already estranged from the Church. The bill is sure to obtain a great majority in the House of Representatives, and it is not probable that the Lords will reject it. An important consequence of the new law will be that baptism ceases to be compulsory in our country.

SYNODAL ELECTIONS.

The term of our ecclesiastical elections also approaches. The so-called "Liberals" have done all they could to get as many persons as possible to give their names as electors. They have sent the printed forms from house to house by special messengers, who returned the next day to take the forms back. In this way many people have signed their names who cannot be admitted into the list. Even Roman Catholics, Jews, and Dissenters have signed in some parishes. It is possible that in some parts of our metropolis these proceedings will prove successful, and that men will be elected who in

truth are strangers to the Church. Nevertheless, the number of electors is very small compared with the number of those who, by living in the parish and by being baptized in our Church, officially form the congregation. In the country, especially, many people were disinclined to come forward as electors, fearing lest, as the consequence, they should be obliged to pay higher church rates.

The duty of our pastors and Christian men at the present moment is to seek to gain influence in the elections. If good men are elected, it will bring new life and activity into our Church; if, on the other hand, infidelity gains power in the Church, the result may be a secession. A number of men have united to hold prayer-meetings, in different parts of the city, on Saturday, 3rd of January, the eve of the elections.

BOHEMIA.

PROMISING PROTESTANT PUPILS.

The Rev. Andrew Moody writes from Prague, November 4, to the Rev. Dr. Blackwood:—

". . . Among the many objects connected with the work of evangelization in this country, on behalf of which we desire to awaken and sustain the interest of friends in England and Scotland, there is none more deserving of attention than the case of Pastor Schubert's two girls, Marie Nicsh and Ludmilla Mudaceh, who have been studying with a view to become teachers. They must pass the Government examination in order to obtain Government certificates, and with a view to this they must go through a certain course in the Bohemian Teachers' Seminary. Marie has still *one* year to study, Ludmilla *two*. Both girls have been getting on remarkably well, but the course of study cannot be shortened, and Pastor Schubert finds himself involved in expense which he cannot meet. The sum required is about 50*l.* a-year. None of the numerous friends of Bohemia have taken up the case; partly, perhaps, because it was regarded as a special undertaking of yours. I was able to send Mr. Schubert one or two contributions for the girls last year, but I have as yet received nothing for him for the coming winter. I have at present several Jewish children in Christian boarding-schools in Silesia. Contributions in answer to my letters have been flowing in for them. But I wish that Mr. Schubert's girls may not be forgotten."

We have had notices respecting these two interesting young first-fruits in former numbers, and it is satisfactory to find them progressing favourably. Dr. Blackwood, we believe, charges himself specially with this case, and receives contributions in aid of what he has represented as of great importance to the cause of Bohemian evangelization.

PERSECUTION OF CONVERTS TO PROTESTANTISM.

As you are aware, several devoted pastors, aided by zealous evangelists, have been labouring among the Roman Catholic population of Bohemia, and with very encouraging results, for several years past. The Evangelical Continental Society has at present ten agents, who are diligently working in different parts of the country. At the outset our brethren met with very little open opposition from the priests,—the Word of God was circulated and preached, and but little notice seemed to be taken of the fact; but recently, and as little communities of earnest believers have begun to be formed in various places, the wrath of the priesthood has been roused, and our friends are now preached against, and in some cases treated with something very like downright persecution. We are sorry for this, as suffering will be the result. On the other hand, we believe that, by the blessing of God, the efforts of the enemy to stop the work will only result in giving it a greater impetus. As regards the exercise of religious liberty, we are hopeful that the attempts to interfere with it will be frowned upon by the Government.

The following extracts from letters lately received from Pastor Schubert, of Krabschitz, will give some idea of the state of matters:—

Writing on the 23rd of November, Pastor S. says: "Having just returned from Laun, I have to report that severe persecution has broken out there. It is as if Satan would call forth all his power to disturb the work. Among the converts is a family living in the village of V——, about three hours' distance from Laun. They are very poor, and, beyond good sturdy health, really possess nothing. They get their living by handicraft. Against this family the Popish priest has roused the whole village. Even the authorities have co-operated with him. I shall probably have to go in person to the principal man, and lay the case before him. Under various pretexts, the poor souls are frightfully tormented, and are called nothing short of hell-hosts (*Höllen-wirthe*). The priest has even induced several employers of labour not to give them any

work. In other places around Laun all is as yet quiet. The meetings at J—— and W—— are still tolerably good. So it always is. While on the one side we are troubled, on the other side the Lord grants us light and comfort. His name be praised!"

In a letter dated December 10, Pastor Schubert says: "Blessed be our faithful Saviour, I can now give you a more pleasing report than seemed likely a short time ago. According to the territorial division (of the country into Protestant parishes), the persecuted converts belong to the parish of L——. After consultation with the pastor of this parish, Herr Lat, it was agreed that he, as the proper mediator on behalf of the poor people, should go to the authorities at S——, and there most decidedly maintain their rights. This was done, and had a good effect. Although the authorities do not appear to have been guiltless in regard to the affair, yet they have intimidated the persecutors, and told them very plainly that 'the faith of the members of the State does in nowise concern them, even though it were a Moslem faith.' The forced idleness of our friends also did not last long. They have again found employers who have given them work; so that now in this respect they are happy and greatly encouraged. The persecution had a considerable influence in regard to the number of persons attending our services. Several times, not more than from thirty to fifty souls came to the preaching; the weak ones had become timid. But on the 8th of December there were once more above 150 persons present when I preached. We shall certainly not remain long without tribulation, but our help lies in Him who reserves victory for himself, even the Lord Jesus. On the 8th December we celebrated the Lord's Supper for the first time in Laun. It was a blessed hour. There were ten communicants. Three more persons have forsaken the Romish Church, and I shall soon receive them into the Reformed Church. In Libochowitz, also, several are intending to leave the Romish Church. The Lord's Supper will be celebrated for the first time in this town on the 26th of December. We have six communicants there.

"At this moment I have received a letter from the evangelist, Mareck, at Libochowitz. He speaks of a young man who has just made the official declaration of his separation from the Romish Church, and of the intention of others to follow his example. But he also speaks of the persecution that has broken out in Laun in consequence of this. Matters are taking the same turn as in Laun. The Romish priest so wrought upon the people, or rather upon the mob, that after the young man had made his official declaration, they surrounded him, spat in his face, and so maltreated him, that it was with difficulty he escaped out of their hands. The persons who are about to forsake Popery have also been treated in similar fashion. The wrath of the priest is all the greater because the young man is a blood relation of his—in fact, his nephew. Mareck has also much to endure, as have also the other converts."

Let me just say, in conclusion, that this work in Bohemia is costly, owing partly to the poverty of the people, who can do but little to meet expenses, and partly to the great distances which some of our agents have to travel in order to reach the places where services are held. We shall therefore be most thankful to receive contributions towards this work, which is extending in various directions, and really requires a larger staff of labourers.—Yours,

R. S. Ashton,
Secretary of the Evangelical Continental Society.

13, Blomfield Street, London Wall, E.C.,
December 16, 1873.

AMERICA.

THE UNITED COMMUNION SERVICES IN NEW YORK.

In consequence of the Dean of Canterbury having participated in the celebration of the Lord's Supper in Dr. Adams's (Madison Square Presbyterian) Church, New York, and Bishop Cummins having done the same in Dr. John Hall's (Presbyterian) Church in the same city, there have been loud expressions of disapproval, from the High Church portion of the Protestant Episcopal Church, of these "irregular" proceedings. Dr. Tozer, "Missionary Bishop of Zanzibar," was the first publicly to condemn the conduct of the Dean in a published letter addressed to that dignitary, and also in a communication to the Archbishop of Canterbury; Bishop Potter, of New York, followed on the same side; while there were not wanting able pens to justify the Dean, and rebut the narrow views put forth by his assailants. As for Bishop Cummins, as will be seen at p. 22, he has not only spoken in his own defence, but acted in a manner altogether unexpected.

BISHOP CUMMINS'S SECESSION.

Our American brethren do not appear to have been quite prepared for Bishop Cummins's actual secession from his present ecclesiastical connections. That step, however, he has taken, and it is duly announced in a circular letter to the clergy of his diocese, together with a statement of his reasons, which, in a condensed form, are as follow:—

First, his having to exercise his office in certain churches in the diocese of Kentucky where services are continued so as to symbolize and teach the people doctrines subversive of the truth as it is in Jesus, and as it was maintained and defended by the Reformers of the sixteenth century.

Second, that he has lost all hope that this system of error now prevailing can be or will be eradicated by any action of the authorities of the Church, legislative or executive.

Third, that on the last day of the Conference of the Evangelical Alliance he participated in the celebration of the Lord's Supper, by invitation of Rev. Dr. John Hall's Church, and united with Dr. Hall, Dr. Wm. Arnot of England, and Prof. Dorner of Berlin, in that precious feast. The results of that participation have been such as to prove to his mind that such a step cannot be taken by one occupying the position he now holds without sadly disturbing the peace and harmony of "this Church," and without impairing his influence for good over a large portion of the same Church. As he cannot surrender his right and privilege thus to meet his fellow-Christians of other churches around the table of the Lord, he says he must take his place where he can do so without alienating those of his own household of faith. The Bishop says, he therefore leaves the communion in which he has laboured for over twenty-eight years, and transfers his work and office to another sphere of labour.

This secession of Bishop Cummins is, it appears, to be the subject of an immediate ecclesiastical prosecution. The presiding Bishop of the Protestant Episcopal Church has published a notification that "a presentment for trial of George David Cummings, D.D., has been prepared for offences" against certain canons, and also for a breach of his consecration vows.

NEW PROTESTANT EPISCOPAL CHURCH.

In answer to a call issued by the Bishop for a meeting of those who sympathized with his course and known views, a considerable audience gathered at Association Hall, New York, on December 2. Colonel Benjamin Aycrigg, of New Jersey, presided. Bishop Cummins opened the proceedings with reading a declaration of the principles upon which the "Reformed Episcopal Church" would be based. These principles, in substance, are that the new Church believes in the Scriptures as the sole rule of faith and practice, in the "Apostles' Creed," and in the divine institution of baptism, the Lord's Supper, and the doctrine of grace, as they are set forth in the Thirty-nine Articles. It adheres to Episcopacy, not as of divine right, but as a very ancient and desirable form of Church polity. Its liturgy, which shall not be imperative or repressive of freedom in prayer, will include "the Book of Common Prayer, as it was revised, proposed, and recommended for use by the General Council of the Protestant Episcopal Church, A.D. 1785," the Church reserving "full liberty to alter, abridge, enlarge, and amend the same, as may seem conducive to the edification of the people, provided that the substance of the faith be kept entire." The "Reformed" Church condemns the following doctrines: That the Church of Christ exists only in one order of ecclesiastical polity; that Christian ministers are priests in another sense than that in which all believers are a royal priesthood; that the Lord's table is an altar on which an oblation of the body and blood of Christ is offered anew to the Father; that the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine; that regeneration is inseparably connected with baptism. The meeting approved this declaration, after it was referred to a committee, and it was then resolved that those who signed the document should be considered as having organized themselves into a Church, to be called the "Reformed Episcopal Church." Bishop Cummins was, thereupon, elected presiding bishop of the new Church. Standing committees were elected, in which the names of several clergymen appear. In an address later in the day, the Bishop stated that he had in his possession the names of twenty-five clergymen who were ready to take churches and parishes in communion with the new movement as soon as they could be provided. Among the rules of church government adopted, is one declaring that ministers in good standing in other churches shall be received on letters of dismission, without re-ordination, and that other communicants shall be received on letters. A discussion, on the propriety and necessity of electing a bishop for the West, resulted in the election of Dr. Cheney, of Chicago, for the position. He declined, however; giving as

one reason that the office of bishop was unspeakably repugnant to him; but he subsequently re-considered his decision until he could consult with his Church. An executive committee was appointed, and the Council adjourned *sine die*.

DR. ADAMS TO BISHOP POTTER.

In the discussion on the Dean of Canterbury's "irregularity" in participating in a joint Communion at Dr. Adams's Presbyterian Church, Dr. Adams himself enters the lists, and in a letter of considerable length replies to Bishop Potter in very effective style. After reminding him that the point at issue is not the propriety or impropriety of the canons of the Episcopal Church for the ordination of its own ministers, the conduct of its own worship, and the administration of its own affairs; nor whether ministers not episcopally ordained may officiate in Episcopal churches; nor a good many other things which Bishop Potter seemed to regard as involved,—Dr. Adams then states the real question thus: "Whether fidelity to one's ordination vows, as a minister in the Episcopal Church, forbids the belief that, outside of that church there are other Christian churches, whose ministers are ordained in accordance with their laws and methods, and as such, in suitable places and times, entitled to Christian respect and recognition?" "Does Bishop Potter," he continues, "seriously claim such territorial distinction over the city and county of New York, and such *identity* of all branches of the Episcopal Church throughout the world, that every clerical visitor from England, episcopally ordained, is required to consult *him* as to the meetings he may attend, the pulpits in which he may preach, and the communion-tables at which he may receive the Sacrament, under penalty of being publicly arraigned for 'eccentricity,' 'irregularity,' and unfaithfulness to his 'ordination vows?'" Since Bishop Potter makes so much of the "discourtesy" of the Dean's act, Dr. Adams would further like to know "by what *standard* is courtesy to be measured, and who or what has invested any church official in the United States with the prerogative of arraigning and censuring the conduct of an English Dean as *discourteous*, because he cannot conform his own opinions, formed after long study in his own country, to the opinions of a foreign diocesan?" "If Bishop Potter holds that the Protestant Episcopal Church is the only true Church in the world, he is certainly entitled to his opinion. But has he the right publicly to attach opprobrious epithets, the charge of 'discourtesy' to himself to an English dignitary, because *he* does not agree with such a notion? That is the point now at issue before this community."

Dr. Adams concludes his letter in the following terms: "The late Conference of the Evangelical Allliance in this city was an event so grand in its object and character as to put it, if not above criticism, certainly above a sneer. It never contemplated the least interference with existing ecclesiastical organizations." "Soul-stirring and sublime was it when vast assemblies, composed of men from every nation, and kindred, and tongue, and people, with full, honest voices, rehearsed together their common creed, 'I believe in the Holy Catholic Church and the communion of saints,' accepting the definition of that Church as given by the Episcopal standards—'all who profess and call themselves Christians.' If peril were in the air, there would be a necessity for warning from every Christian bishop; but when no such necessity exists for any man to volunteer contemptuous criticism upon good men and true, friends of ecclesiastical order, meeting together to confer on the highest and holiest interests, and this coupled with censure on the absent and the dead,—is something which causes utmost pain and grief to the 'household of God.' Whoever is disposed to keep aloof from all such movements towards a better union among Christians, can do so. But there are tens of thousands of earnest men in this country, in Great Britain, and throughout the world, of no inferior learning, culture, and piety, who have no respect for the claims of any church, whatever its name, to *exclusive* divine authority; claims disallowed and rebuked by the latest and ripest scholarship of Christendom, especially in the Anglican Church, in its ablest interpretation of the Word of God as being the only infallible rule of ecclesiastical polity, Christian faith, and Christian life and manners."

Evangelical Alliance.

WEEK OF UNITED AND UNIVERSAL PRAYER, JANUARY 4—11, 1874.

In accordance with the circular address of representatives of British and Foreign Branches of the Alliance, to Christians of all nations, inviting them to observe the first week of the New Year for united supplication "agreed touching the things they ask," meetings will be held daily in London, both in the City and the West-end :—

West End.

WILLIS'S ROOMS, KING STREET, ST. JAMES'S,

Each Morning at Eleven o'clock.

Monday, January 5.—*Thanksgiving.*—For national, domestic, and personal mercies, both spiritual and temporal. *Confession.*—Unworthiness and guilt of our people and ourselves. Dan. ix. 7. The Rev. C. Dallas Marston, M.A., will preside.

Tuesday, January 6.—*Prayer.*—For the Christian Church; for the increase of faith and holiness, love and power; and for the more abundant grace of the Holy Spirit; for persecuted and suffering Christians. Col. i. 9, 10, 11; Heb. xiii. 3. The Rev. Joseph Parker, D.D., will preside.

Wednesday, January 7.—*Prayer for Families.*—Home and parental influence. Schools, private and public. Sons and daughters absent from home. Children in sickness and affliction. The erring and disobedient. Ps. cxv. 12, 13, 14; cxliv. 12. The Rev. J. Oswald Dykes, M.A., will preside.

Thursday, January 8.—*Prayer.*—For nations; for peace among men; for public virtue and righteousness; for the banishment of intemperance, infidelity, superstition, and error, and for the diffusion of pure and Christian literature. Isa. lx. 17, 18. The Rev. T. W. Handford will preside.

Friday, January 9.—*Prayer.*—For the evangelization of European countries; for the conversion of Israel; for the spread of the Gospel in Mohammedan and heathen lands. Ps. lxviii. 31; cxxii. 6; Heb. xiii. 3. The Rev. George Despard, M.A., will preside.

Saturday, January 10.—*Prayer.*—In review of the events of 1873. Recognition of the Providence of God. Happy issue of the Divine dispensations. Isa. xxvi. 8, 9. The Rev. E. E. Jenkins, M.A., will preside.

Collections will be made after each meeting to defray the large expenses necessarily incurred in promoting the observance of the Week of Prayer throughout the world. Special contributions are invited.

James Davis, Secretary.

Meetings will be held in the London Tavern, Bishopsgate Street, daily, from one to two o'clock, for persons engaged in business in the City. Short addresses will be delivered at each meeting.

Ministers of the Gospel and Christians generally are affectionately invited to be present, and to make these meetings known to their congregations and friends; also, looking to the approach of this Week of Universal Prayer, special supplication is requested for the divine blessing to rest abundantly upon the meetings.

RECENT GENERAL CONFERENCE IN NEW YORK.

It is very gratifying to the delegates from so many lands who recently shared the hospitalities and Christian fellowship of their brethren in New York, to hear that the most favourable impressions have been left of their visit, and that signal evidences of the divine blessing attending that Conference already appear. The clear and powerful testimony to truth and Christian charity had its effect upon the public mind through the secular press, and at the time was remarkably illustrated. During the sittings there appeared daily reports, of great fulness and accuracy, in the most popular journals, accompanied by editorial reviews and comments, marked not only by a great breadth of view, but by equal kindness of spirit. Knowing the influence of the daily press in all classes of the American community, every one must rejoice that the occasion was rightly used in the service of things divinely "true and just, and honest and lovely, and of good report." On far higher grounds there come to us causes for rejoicing and devout praise. A fresh impulse has been given to evangelical religion in many parts of the United States and Canada, which has already told upon the preaching and spiritual life of the churches. Where branches of the Alliance did not previously exist, Christians have associated themselves into alliances for the purpose of bringing the followers of our Lord into harmonious action, and thus increasing the power of the Alliance in all lands.

The following communication from the Presbyterian Synod, taken from the New York *Observer*, will be interesting to the Alliance throughout the world :—

"*The Evangelical Alliance.*

"The Synod of New York desire to express the great satisfaction and delight with which they watched the proceedings of the Sixth General Conference of the Evangelical Alliance, recently held in this city, and to put on record their sense of its providential character and importance. No such council was ever before assembled in the new world. Whether regarded as a manifestation of the reality of Christian union, as an argument for the truth and power of the Gospel, or a testimony of popular faith and interest in the things pertaining to the kingdom of God, it was one of the most remarkable religious events of the age—remarkable in itself, but still more remarkable as a prophecy and earnest of good things to come.

"Who that was privileged to witness the extraordinary scenes of Christian love, brotherly kindness and fellowship, of pious joy and thanksgiving, and of ardent devotion to our blessed Lord and Saviour, which marked its progress, can ever forget them? It seemed, indeed, a harbinger of the day when they shall come from the east and from the west, from the north and from the south, and shall sit down with the patriarchs and prophets, the apostles and evangelists, and martyrs, and with the saints of all ages, in the kingdom of God. And while thus bearing witness to the high character of the memorable Conference, and the signal power of Heaven, which, from beginning to end, rested upon its sessions, the Synod would also take occasion to reiterate their own devotion to the cause of Christian union, so powerfully represented by the Evangelical Alliance, and to declare their profound conviction that upon the triumph of this great and sacred cause depend the vital interests of Protestantism and of Evangelical faith in our land, and throughout the world.

"When Christ Jesus, our risen Lord, our one and only Saviour, shall occupy that exclusive and supreme place in the various ecclesiastical organizations and denominations which He occupies in the New Testament, in the faith of his Universal Church, and in every heart consecrated to Him by the power of the Holy Ghost, then, and not until then, will our selfish, unscriptural divisions and differences come to an end; then shall the watchmen upon the walls of Zion see eye to eye; and the whole body will increase with the increase of God; then shall we all come in the unity of the faith and of the knowledge of the Son of God into a perfect man, unto the measure of the stature of the fulness of Christ."

On the part of the foreign delegates, our American brethren may be assured that their kindness, generosity, and Christian courtesy can never be forgotten, and that all who came to that hallowed assembly of the family of God returned to their different lands refreshed and gladdened, and desirous of drawing closer the bonds of Christian brotherhood, and engaging in more frequent united service for the glory of their "one Lord."

PUBLIC MEETING.

The Council, taking advantage of the return of the British delegates from the New York Conference, and desirous of strengthening the Christian relations between Great Britain and America, and of extending the Evangelical Alliance at home, invited the friends of Christian union to assemble in Exeter Hall, on Tuesday evening, the 16th of last month. A large and enthusiastic audience occupied the Hall on this occasion. The chair was taken by Lord Ebury, President of the Evangelical Alliance, and on the platform were the Dean of Canterbury, Lord Alfred Churchill, Mr. C. Reed, M.P., Mr. W. McArthur, M.P., Mr. Alexander McArthur, Colonel Brooke, the Hon. E. Tollemache, General Sir William Hill, General Clarke, Mr. George Arbuthnot, Mr. John Finch, Mr. John Sibthorpe, the Rev. Dr. Waddington, General Burrows, the Rev. B. W. Burcke, Professor Stanley Leathes, Mr. Lockhart Gordon, Mr. Donald Matheson, Mr. S. Gurney, Mr. J. Holt Skinner, Mr. T. B. Smithies, Mr. Thomas Lindsay, Mr. A. Frazer, the Rev. S. Shoobridge, Mr. Buck, Professor Newth; the Revs. Dr. Blackwood, Nolan, Angus, Stoughton, Parker, and Jobson; the Revs. C. Dallas Marston, J. W. Richardson, C. Stovel, R. E. Jenkins, James Davis; Dr. Davis, Arthur McArthur, Esq., etc.

The proceedings were opened with the singing of the hymn, "From all that dwell below the skies," etc., the reading of the 4th chapter of the 1st Epistle of St. John, and the offering of prayer by the Rev. Dr. Blackwood.

The Secretary (the Rev. James Davis) read a letter from the Earl of Shaftesbury, in which his lordship said: "I much fear that it will not be possible for me to be present at the meeting on the 16th of December. I heartily sympathize with the movement, and were I in town at the time, and strong enough for the work, I would certainly attend."

The Chairman said that it was very seldom that the members of the Evangelical Alliance assembled in the metropolis in public meeting, in order to call public attention to any of their proceedings. It was true they had annual gatherings in different parts of the country, but these were almost exclusively of a religious character. His lordship detailed at some length the guiding principles of the Evangelical Alliance, the main feature of which was the promotion of Christian unity among all denominations. Burke, in 1773, when speaking on the Dissenters' Relief Bill, gave it as his opinion that there was nothing tended more to hinder the work of Christ than the mutual antagonisms that existed between Christian congregations. It was the object of the Alliance to do away with those antagonisms. From small beginnings, they had extended so much as to have affiliated societies in every country in Europe, as well as in the United States and Canada, and other parts of the world. There had been many conferences in England and abroad, but he considered that the recent Conference held in the United States was by far the most important. Although he was not present at the Conference, he had been enabled to follow the proceedings very closely from the perusal of some of the United States newspapers, which gave a very detailed account of all that passed. He was gratified to find that his very reverend friend, the Dean of Canterbury, while in America, had taken part in the service of the Holy Sacrament in the Presbyterian form. But he did not want his reverend friend to imagine that he did this unperceived. The eye of Tozer was upon him. The simple Christians of England and America smiled approbation upon the Dean for this unpardonable act of Christian charity, but Tozer protested. But in doing this, against whom did he protest? It appeared to him (Lord Ebury) to be also a protest against the highest person in this country. Were we, towards the termination of the nineteenth century, going to take up the cards thrown down by the Roman Catholics? When the *fulmen Vaticanum* had become *brutum*, were we going to try its effects here? In conclusion, his lordship remarked that the Evangelical Alliance had got a footing in this country and the world which nothing could drive it from. There was no better way to combat evil and superstition than to show a firm phalanx of Christian unity such as was presented by the Alliance. His lordship concluded by calling upon

The Rev. C. Dallas Marston, one of the English delegates to the New York Conference, who then addressed the meeting. It was, he observed, quite impossible to make people in England realize what the delegates witnessed for ten or twelve consecutive days in New York, Philadelphia, and Washington. He might characterize the whole by one word, "profusion." There was a profusion of everything that was good, and only one or two little things during the whole period that any one could regret. One day the subject of the establishment of religion and the connec-

tion between Christianity and the State was brought before the Conference, and it was only natural that there should be a little brush. There were people who considered an establishment a good thing, and there were others who considered it a bad one; but the little unpleasantness which arose from that difference soon passed away, and was forgotten; and that was almost the only thing that marred the evenness, sweetness, and beauty of the Christian character of the Conference. While he and the Rev. Dr. Adams were walking along the streets of New York together, they talked about the probable results of the Conference, and they agreed that the Conference itself was a great result. For ten days there were gatherings of Christians of different denominations and countries which were pervaded by the spirit of Christian love and unity; prayer was offered up in common by thousands of hearts; praise went up at once from thousands of lips, and all felt that the Spirit of Life was amongst them, making their hearts alive with true heavenly love. The papers which were read at the Conference were marked by great intellectual ability. Some of them evinced ability of the highest order, and amongst these he might instance a remarkable paper by a German gentleman, Professor Christlieb, of Bonn, on infidelity. The whole Conference was a delightful exhibition of Christian charity; and during the fortnight, or thereabouts, over which the gatherings of the Conference extended, there was not a single thing wanting that could be done or thought of to show Christian affection and regard. The rev. gentleman then acknowledged in cordial terms the great hospitality of the American Christians. He also gave some amusing instances of the intense kindly feelings of hotel-keepers and others. Besides the profusion of hospitality, there was, he observed, a great profusion of Christian enthusiasm. Never was there a more remarkable Sabbath evening on earth than the last Sabbath evening of their stay in New York, when four great halls and a church as large as that room were thronged to hear the farewell addresses, and hundreds were unable to obtain admission.

The Rev. Dr. Stoughton, who was the next speaker, and also a delegate, said his heart was filled with thankfulness for what he witnessed in America, and he might say he was a younger man than before he went. The audiences which they met were not merely large, but very sympathetic with the object. If a good spirit were evinced in a speech, it seemed to elicit a corresponding spirit in the audience, and every Christian sentiment which was expressed appeared to find an echo in the hearts of those addressed. The interest went on increasing, and the excitement appeared to be of the holiest kind. There was a remarkable degree of what he might describe as sympathy outside the Conference. It was not merely those who attended who took an interest in the proceedings, but also the outside community; and the delegates saw passengers in the railway-cars reading the ample newspaper reports of the Conference with the greatest interest. Numbers who did not profess to be religious seemed to share in that interest, and to feel just as they would have done in reference to a report of a lecture on some scientific or literary subject in which they were deeply concerned. There were, perhaps, several causes of the general interest felt in the proceedings. In the first place, some of the most distinguished men in America attended the Conference. If there were not in America the same kind of aristocracy as existed here—an aristocracy of rank and of wealth—there was an aristocracy of intellect and of literary culture. Among those present was one of the most distinguished scholars in the United States, who was at the same time one of the most distinguished international lawyers in the world, and in the *Times* of that morning there was an allusion to an opinion which he had just given on that question which had been lately agitating Spain and America. After alluding to other eminent men who were present, the speaker went on to say that another cause of the great public interest in the Conference was, he believed, the passionate desire which prevailed in America for Christian union, which was, to his mind, most beautiful. They had a passionate love for it, and pursued it as the grand object which shone before them. There was one cause above all others which tended to the success of the Conference, and that was the presence of the Spirit of God. There was no presumption in attributing the higher results of the Conference to the presence of the Spirit of God. We believed in the day of Pentecost, and in the promise of Jesus, that His Spirit would be with His people, from the beginning until now, and we believe that the Holy Spirit is in the Church. And so, when a number of devout men gathered together in the city of New York, and prayed that the Holy Spirit might shine upon them, and when there was manifested such peace, and love, and joy, we should be untrue to our Christian principles,

and dishonouring the providence of God, if we did not admit that the Spirit of the Lord was there. In order to the revival of the Evangelical Alliance, a fresh baptism of the Holy Spirit was required. Dr. Stoughton hoped that one of the results of the meeting would be an effort on the part of all those connected with the Evangelical Alliance, to revive, extend, and strengthen it. He could not sit down without adding that all delegates felt under the greatest obligations to their excellent friends in America for the kindly and loving welcome which had been given them, and for the profuse hospitality with which they were everywhere treated.

The Dean of Canterbury moved the first resolution as follows: "That the meeting desires devoutly to acknowledge the goodness of Almighty God in drawing such a large number of Christians of various nations to the recent conference at New York, and for the encouragement to increased efforts for the maintenance of the truth and of religious liberty." He said he wished to bear witness to what had been said by Mr. Marston and Dr. Stoughton. There was just one point which he should like to add to what Dr. Stoughton had said in reference to the mass meeting held in the Music Hall at New York. The Americans were demonstrative to the greatest extent during the whole of the proceedings; but at the commencement of that meeting the chairman said, in the most simple and quiet manner, that, being the Lord's-day, it was not proper that demonstrations of a noisy character should take place. Again and again during the course of the evening, although it could be seen that their excitement was bubbling up and ready to break out, that feeling controlled them; and instead of those noisy outbursts of applause that had taken place before, they maintained the most devout and reverent quietness during the whole time. He never was witness of such self-control as he saw that evening. It impressed him with the greatest possible respect for the people of America that they should be able, after so slight a warning, to control themselves so thoroughly. Nothing could exceed the interest that was taken in the proceedings of the Conference. After the first day or two there were three large places where speeches were going on simultaneously, and these meetings took place three times during the day. The cordiality which was shown to the delegates was most gratifying. During the whole time he was in America he met nothing but expressions of the most kindly feeling towards this country. This feeling was not only manifested among the educated and higher classes of America, but also pervaded the whole of the people. They constantly said, "We really are English people; America has just the loan of us; we have only changed our land; but, after all, we are the same people as yourselves." The Dean continued: "As regards myself, you are aware that since I have come back to England I won't say that I have been the best abused person in this country, because I have met with less abuse than I expected. When I compare the measure of abuse that has been dealt out to me with what was dealt out to my venerable predecessor, Dr. Alford, when he did much the same thing, at Berlin, at a previous meeting of the Evangelical Alliance, I cannot but think there really has been in this country a growing feeling of the necessity of Christian union amongst us. I do not feel any anger or surprise that the newspapers should make the most out of an incident like that—they must fill their pages with something, especially when Parliament is not sitting—but they have not been joined in by any person of rank or influence in this country. The *Church Times* has said they would send me over at their expense to America. If I wanted to go, I might take their offer, but I would not promise not to come back again. As I read the paper I found they are generous in other things. They pretend to be the friends of the Episcopacy. They proposed to open a night-school for bishops, and send the Bishop of Manchester—a man who never opens his mouth without speaking good sense; they were to send him to a night-school, in order to indoctrinate him with some small ideas of their own. I do not think the *Church Times* is remarkable for the urbanity of its owners or the soundness of its theology. I have been regarded by other papers as an anarchical person—a breaker of laws and rules; yet, after all, they have not said anything bad. As regards the laws and rules, I do not know what they are. If a law violated my Christian principles, I should stand to my Christian principles, and, whatever the consequences, I would break the law. As long as a law is on neutral ground, I feel myself bound to attend to that law; but there is no canon whatever in the Episcopal Church of America that forbade me taking part in that Communion at New York. If there was such, it would be for me to consider how far I was bound by it. I broke no law and no rule whatsoever in being present at the communion. Here in England, it may

be that we have to pay a penalty for our position as members of the Established Church. It is not all gain on our side. There is a loss as well as a gain. But in America there is no such thing. There is no Established Church there. All the communities there are equal in the sight of the law, and each one can make its own laws, its own canons, its own constitution. I am here as an Episcopalian. I do not conceal my principles. Nor do I consider that I at all compromise those principles by being present at that Communion with a great many others who were not so. But I must say that I never was present at anything that more impressed my spirit or more made me feel something like a sense of pre-millennial joy than at that communion. It was at the church of the venerable Dr. Adams—one of the most venerable gentlemen I ever met with—that this gathering of all nations took place. It was that all of us might testify our love to the Redeemer and commemorate his death. That is a truth on which there is no difference amongst us. There may be many differences amongst us in all sorts of minor matters, but in that which is the cardinal point of faith there is no difference whatsoever; and I cannot imagine that the Holy Communion which symbolizes that one doctrine which is essential to the salvation of our souls should be made into a bone of discord. I believe there is no stronger profanation of the Lord's Supper than to turn it into a test of the communion to which you belong. I believe, if there is one thing on which we might all of us unite, it is in showing forth our faith in the death of our blessed Lord, and we misuse the death of our Lord—that great proof of his love—when we turn it into an occasion for hate and discord, if it is turned into a test. It was so once in this country; but we have abolished the Test Acts, and we look back to that time with shame; and why should we maintain in our own minds that which we, as a nation, abandoned? The Lord's Supper should be the thing to draw us together, not a thing to keep us apart. It was a moment of very great pleasure that there, as a member of the Episcopal Church of England, I should meet with men whom I love, and join personally, like my friends Dr. Stoughton and Dr. Angus, with the representatives of all the different Churches, in this great feast of love. It is with very great sorrow that I have seen that the Episcopalian Church should find fault that there should be one member of their body—there were a great many more, however—present there. It is just as great an act of love for Dr. Stoughton and others to take the Communion with me as it is for me to take the Communion with them. They are making just the same concession as I was making, doing what I was endeavouring to do—find some common ground on which we were all to meet as brethren. Their communities have not found fault with them; they have not been exposed to obloquy and censure because they took part in it; and it is a painful thing that the community to which I myself belong should be so narrow in their views as that they should not see that there is something greater than any one particular community and church, and that is the Universal Church of Christ. In the Apostles' Creed we profess our belief in the Catholic, that is, the Universal Church. That idea was realized at this Communion. It was no longer any one particular church, no longer any special branch of the Church. It was the whole of the Church of Christ that there met together in order to profess their belief in the death of the Lord who died to save the souls, not merely of one denomination or of another, but of all those who put their faith in Him. I can only say that I regard it as a very great privilege that I should have been allowed to be present on that occasion, and as long as I live I shall look back to the time I was present there as one of the most blessed in my life. It is not a thing that I ever shall express regret for—that is impossible. I will look back upon it as a time that will always be honoured and fresh in my remembrance." The Dean, continuing, said that all the proceedings of the Conference were a surprise to him, and the kindness with which the delegates were treated was something extraordinary. The scientific papers were not narrow-minded, but all were marked with the spirit of love, showing what science had done, but, at the same time, trying to lead it up to God. While in love with his own country, and although he had not the slightest intention to live in America, if he should at any future time go there, he could only say, in conclusion, that America was a grand and noble country, and was inhabited by a very grand and noble people.

The Rev. E. E. Jenkins, in seconding the resolution, said that the members of the Conference were distinguished by many names and by widely dissimilar views of doctrine and church policy, and perhaps the discussion of these views was attended with a not infrequent result, every man holding to his views the more tightly for the controversy; but he marked that when the name of Jesus was mentioned there was only one doctrine and

one sentiment—"Worthy is the Lamb that was slain, to receive worship." He never before heard such singing. Every heart seemed to be filled with adoring love. The Brahmin chanted out his hymns, and the negro joined in worshipping Jesus and crowning him Lord of All; the German forgot his victories, and the Frenchman forgot his humiliation, and both had been seen clasping their hands together. He thought it was one of the greatest fulfilments of the apocalyptic vision of John, —"A voice came out of the cloud: Praise the Lord, ye servants of the Lord, ye that fear the Lord, both small and great! And I heard the voice of a great multitude as the voice of many waters, and the voice of many thunderings, saying, Hallelujah! for the Lord God Omnipotent reigneth." He had heard the sound of many waters—the waters of Superior, and Huron, and Erie mingling their confluence and their voices together at Niagara. It was worship—the worship of nature to nature's God. There was seething, and boiling, and agitation underneath; but when the steaming columns of incense went up into the light, then the union of all these waters was explained and symbolized by rainbows—many colours and one texture. And so when that mightier confluence of mind recently gathered in America, and brought together people with the same resistless hand, perhaps underneath there were chafing, boiling, and seething, it might be, because opinions came into contact with each other; and there was the interchange of sympathies and the mingling together of voices from without, crying unto us for succour; and there was the tossing of individual minds, and the opposition of churches all underneath; but when the incense of prayer and praise went up into the light, then all was explained, and we saw that all the distinctions were preserved, although there were no separations, and the incense became the rainbow round about the throne. He thought that the gathering at New York was a testimony to personal responsibility and freedom of conscience. They were not sent there by their churches; some of their churches wished them not to go. They did not go there to push the interests of any particular church. There was nothing affirmed of any particular church, except that there was a conversation upon the Roman Catholic Church. They were not, however, sitting in judgment upon the Roman Catholic Church; but in the interest of many of her children, they protested against usurpations, destructive alike of the righteous liberty of nations and of the "freedom with which Christ makes us free." Messages of sympathy were sent to the brethren of the Old Catholic movement in Germany, who were fighting a good fight for the freedom of the conscience; and if our own history was of any use to us, we could tell them that a good fight for the franchise of the conscience would not be a vain fight, but a glorious victory for Christ. God speed those Old Catholics! In conclusion, he would say, with Dr. Stoughton, that he had come back a younger man, and a man of wider sympathies. He saw in America a great, enthusiastic, and very highly-cultured people; and he blessed God that, in a country where Unitarianism existed, and was recommended by men of the highest and most polished culture, they should bring the piety and the cultivation of other countries and unite with them in ascribing to God the Son equal power with God the Father and God the Holy Ghost. He found the Unitarians in America most open, most liberal. They were feeling their way to the truth. May God bring that country and other countries to the foot of the Cross!

Lord Alfred S. Churchill, in supporting the resolution, said, as the result of his personal observation during the Conference, that the Americans appeared to him, as a nation, sincerely religious, and this he attributed partly to the vast extension of the Sunday-school system, which had imbued and impregnated the whole of society with the teaching and principles of Holy Scripture. Like the preceding speakers, he testified to the unbounded hospitality of the American people towards the delegates.

The Rev. Dr. Parker moved the next resolution: "That, in the opinion of this meeting, the circumstances of the age and the state of the Church urgently demand a more cordial union of Protestant Christians; and, therefore, they earnestly commend the Evangelical Alliance to the increased sympathy and support of Christians, both at home and abroad." He said that any resolution that the meeting could pass could not be too cordial and too emphatic in its recognition of the unbounded kindness which was accorded to the delegates of the Evangelical Alliance in America. He hoped the resolution would not be taken as implying that Christian life amongst us was marked by anything like vital disunion. It rather called us to advance on a line in which considerable progress had already been made. We were not called to uniformity, which was a solecism when applied to human thinking and religious life; but we were called

to union, which takes us as we are. He was not there to say how far the spirit of union would advance in his own lifetime. He thought it dangerous to meddle with any prophecy that took less than the scope of five centuries; but things sometimes happened very suddenly. He was now, through his people, building a house of God in the centre of London. How could he say by whom the first sermon in that church would be preached? After what he had heard that evening, what did he know but that the very first proclamation that might be made under the roof of the church would be by an eminent representative of the Episcopalian and Established Church? And if such a gentleman should so far concede, and if the engagement in his own cathedral, or abbey, or minster, should in any way interfere with his desired service, and could in any way be made up by substitution, he (Dr. Parker) should place his humble services at his disposal. And how would he use the opportunity of preaching in a grey old minster or abbey? What would he say if called upon to speak there? This—"God so loved the world, that He gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." After what the meeting had heard of the spirit of enthusiasm which characterized the great convention in the United States, they would be surprised to be told that the leading journal of this country suggested, in a leading article, that the whole thing might very conveniently have been done through the medium of the post-office. He was not about to speak disrespectfully of any of our domestic institutions, and he would not question the fact that a post-card might more than suffice for the expression of some people's religious convictions and spiritual enthusiasm; but there were other men who believed in the human voice, and in the human countenance, and in the grip of the hand, and in all the subtle elements and ministries which made up the personality of human nature. He was one of those who rejoiced that the post-office was relieved on the occasion, and that its services were reduced to a very respectable minimum. He could say of the American Church as Paul said of the Christian church at Philippi, "I have you in my heart." He believed that when Christian union had reached its highest realization, when they were preaching one for another, and when their platform enthusiasm was embodied in their personal, social, and ecclesiastical intercourse, the time will have then come when the enemies of the Lord will sell their wooden swords, and turn their faces to the wall for the last time. The resolution invited him to recommend the Evangelical Alliance. It recommended itself by its own deeds. He did not understand that the Evangelical Alliance wished to undenominationalize any one, or that it was supplying a creed and confession to which we must subscribe *verbatim et literatim*; but there was in the Alliance an Evangelical summary of doctrine—a broad, general basis on which we could understand and see each other to the highest advantage. He was a sturdy and uncompromising Nonconformist, but he trusted he was also a lover of the Lord Jesus Christ, and wherever he found love to the Saviour and honour of the Redeemer's name, there—whether it was an old minster or dissenting chapel—he would drink the sacramental cup, and repeat his oath of Christian loyalty and love.

The Rev. Professor Stanley Leathes, in seconding the resolution, said that he was of opinion that too much had been made of the little differences which had occurred at these meetings. At so many meetings, and where so many of different shades of opinion assembled, it was not at all extraordinary that there should have been a slight disagreement or dissension on the part of any one. The learned Professor then made a touching allusion to the deaths of Signor Carrasco and M. Pronier, who went down with the Ville du Havre, and paid a graceful tribute to their abilities and high Christian character. The former had suffered persecution for the Word of God, and was the well-known head of the Protestant Evangelical Mission in Spain.

The resolution was then adopted.

Mr. W. M'Arthur, M.P., proposed a vote of thanks to the Chairman, and expressed the hope that such of the delegates as had not yet joined the Alliance would speedily do so, and thus strengthen their hands in the great work in which they were engaged. There had already been meetings of the Alliance at Paris, Geneva, Berlin, and New York, and he trusted that the next General Conference of the Alliance would be held in the city of Rome.

Mr. Donald Matheson seconded the resolution, which was carried unanimously.

Lord Ebury, in a few words, returned thanks.

After Dr. Blackwood had pronounced the benediction, the meeting separated.

PROCEEDINGS OF THE COUNCIL.

The monthly meeting was held on Wednesday, December 3; John Finch, Esq., Treasurer, in the chair. After reading the Scriptures, prayer was offered, and the minutes of the previous meeting were read and approved. The following persons were unanimously admitted to membership: J. W. Chadwick, Esq.; F. F. Feltoe, Esq.; H. W. Procter, Esq.; and Mrs. Paget Clarke, all of Kilburn.

Lockhart Gordon, Esq., convener on behalf of the Public Meeting Arrangements Committee, reported progress.

MEETINGS IN THE METROPOLIS AND SUBURBS.

The following resolution, moved by the Rev. C. D. Marston, seconded by the Rev. Dr. Stoughton, was unanimously adopted: "That the following gentlemen—viz., Rev. Dr. Donald Fraser, Rev. Dr. Jobson, Rev. C. Dallas Marston, Rev. Dr. Stoughton, Rev. J. S. Russell, Rev. W. Tyler, and the Rev. A. MacMillan—be appointed, on their own consent, to attend meetings in the metropolis and suburbs during the next four months, for the purpose of giving information on the subject of the Evangelical Alliance, and urging the importance of Christian union; such meetings to be arranged by a committee, consisting of Lockhart Gordon, Esq., Donald Matheson, Esq., and Major-General Burrows, with power to add to their number; and also that during that period assistance in the Secretariat be given for office work to the Secretary as he may require it."

WRECK OF THE VILLE DU HAVRE.

The Secretary reported that in the recent terrible calamity to the steamship Ville du Havre on her way from New York, the Rev. Professor C. Pronier, of Geneva, and the Rev. Antonio Carrasco, of Madrid, were among those of the passengers whose lives had been lost.

The following resolution, proposed by Lieutenant-General Clarke, seconded by the Rev. Dr. Donald Fraser, was unanimously adopted: "That the Council have this day heard with profound sorrow of the death of their beloved brethren, the Rev. Professor C. Pronier, of Geneva, and the Rev. Antonio Carrasco, of Madrid, through the fatal calamity to the steamship Ville du Havre, on board of which they were passengers, returning from New York. The Council tender to the bereaved widows and families their most sincere Christian sympathy, with earnest prayer on their behalf that the God of all grace may abundantly solace, strengthen, and sustain them in this season of heavy affliction."

RECENT ACTION OF THE GERMAN GOVERNMENT.

A letter was read, calling attention to the recent action of the German Government with respect to Rome, and inquiring whether any address would be sent to the Emperor of Germany on the subject. The consideration of the question was deferred.

WEEK OF UNIVERSAL PRAYER.

The Secretary reported the arrangements for meetings to be held at the West-end and in the City during the January Week of Prayer, and laid on the table the printed notices.

PERSECUTION OF CHRISTIAN CONVERTS IN DAMASCUS.

The Secretary read an extract from a letter received from the Rev. William Wright, dated Damascus, November 11th, making the following communication: "At present we are having a great battle here, to maintain the rights of converts to religious liberty. Three men who have been Protestants seventeen years, and who with their children were in the full enjoyment of the Ordinances of the Mission Church of Latakia, have been brought into Damascus in chains, and are now in the army, and being persecuted to the rites of Islam. They were formerly Ansairiyeh, and have been for many years teachers and evangelists in the native villages. Perfect freedom is the law of the empire for converts, and it will only be by stirring up public opinion at home, that we shall be able to maintain it for them."

The Secretary was requested to send the statement to the Alliance Branch at Constantinople, for inquiry into the alleged facts, and also to make a communication of the same to the Foreign Office.

The printing and circulation of the Annual Report, with list of subscriptions, are unavoidably postponed until next month.

JAMES DAVIS, Secretary.

Alliance House, 7, Adam Street, Strand, London, W.C.